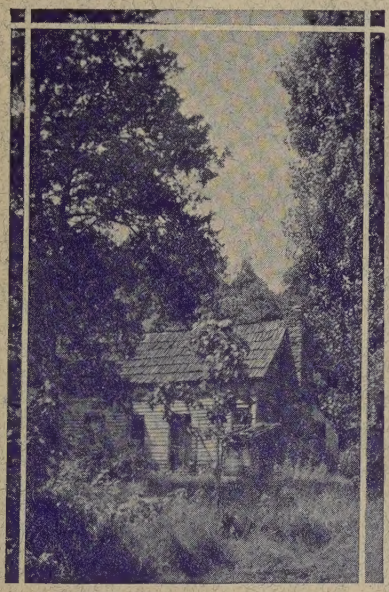
The CHRISTIAN STATESMAN

Founded in 1867

Devoted to Christian Political and Social Science



Labor

Still let it ever be thy pride
To linger near the laborer's side
With words of sympathy and song,
To cheer the dreary march along.
Nor to thyself the task shall be
Without reward, for thou shalt learn
The wisdom early, to discern
The beauty of utility.

Longfellow

Vol. LXI SEPTEMBER, 1927 No. 9

The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth Street, - - Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that geniune repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord, and insomuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"

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(Founded in 1867)

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EDITORS:
WILLIAM PARSONS RICHARD CAMERON WYLIE

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Economic Justice

WHAT doth the Lord require of thee, but to do justly, love mercy and walk humbly with thy God." "We the people", responded the founders of our state, "to establish justice—ordain this constitution." They believed as we do that "justice and judgment are the foundations of His throne;" in the ideal Christian society toward which we are toiling.

They had by no means discovered the Ultima Thula of the domain of justice, nor have we. Especially, those domains of life most affected by changes in civilization, were a terra incognita to them, as they are to us. There are millions who still believe that justice administered by law has no place in industry, economics or moral education. The task of this generation is to reduce these domains to law and order and see to it that this end of government be achieved in them, as well as in age-old recognized spheres.

There are four distinct spheres in which government must administer justice to preserve any civilization. They are, the domain of personal civil rights, that of criminal law, industrial opportunity and economic equity. It must guarantee to men all their personal, civil rights, from the cradle to the grave. It must educate them for life under the laws to which they will be held liable and in so far as possible lift from them the entire burden of self defense against all unlawful aggression. It must mete out to every delinquent and aggressor prompt, adequate and humane punishment for all his transgressions. No more and no less than he deserves. It must validate every industrial effort that is scientific and wise, so that exploitation is prevented and every man receives what he has really earned. It must balance economic forces so as to maintain equality in the standard of living between all classes in the nation. In this latter, it must do what a wise farmer does when compelled to work a team of horses of unequal strength. He gives the strong horse a shorter end on the whiffle tree. That gives him an equitable proportion of the load.

The first two domains of justice are universally recognized, if not yet achieved in an ideal way. The third is generally accepted, though many still believe that government should keep hands off industry and let employer and employe fight out their differences in such ways as the occasion demands. But the suffering third party is gradually being heard in its demand that government step into this domain with its even handed justice to protect them in their rights and give justice to the parties to industrial disputes. The fourth is also recognized as a legitimate domain of government by our tariff laws, currency and banking laws, and by numerous other devices of government. But we are just beginning to discover that the frontiers of this domain of justice are far beyond us and are still an uncharted wilderness.

The farm problem is pressing this upon us, as well as the diminishing coal industry and the growing possibilities of water power. In the former especially, lies one of the political battles of the present. "Let the farmer alone," cry many. "Let him work out his own problem. The government has no place in economic problems. Natural laws, cause and effect, supply

and demand, will eventually determine the status of each class." "No," responds the pioneering spirit. "We do not want peasant farmers any more than we want a proletariat in America. The function of government is to establish justice by balancing economic forces, so that the farmer will not have to buy in a seller's market and sell in a buyer's market. For him, some device will have to be invented which will work as the tariff does to industry, so that it will stabilize prices and conditions without stimulating over production. What this will be, no one seems able to say. The encouraging fact in both Great Britain and the United States today is, that there are more able minds quietly at work on these problems of economic justice than at any time in the past. "What is justice?" they are asking. Too often the answer is, "We do not know." But the principles of justice are becoming more clearly recognized as they apply to this domain. They are these:

First of all, we must eschew all class favoritism and set our faces like a flint against the dictation by any class, whether it be the proletariat, the capitalist, the fascist politician, or the military. No justice will ever be done while one class dictates to another.

"When self the wavering balance shakes,
'Tis seldom right adjusted,"

is as true in economics as in personal disputes.

In the second place we must preserve absolute freedom of discussion. This must apply to criticism of government policies, as well as academic theories. Any attempt to suppress free speech, as we American's understand that term will be fatal to economic justice.

Third, the government must furnish every help to every class that will enable it to know and work out its own problems. This educative function of government is still in its infancy. The time will probably come when the people spend as much upon the education of adults in social and economic problems, as they do now upon juvenile education.

Fourth, we must work on the principle that we should not debase the standard of living of any class in order to lift up another. This of course does not apply to the idle rich, nor the millionaire class. The stay chain and the short end of the whiffle tree will have to be applied to them and to any other class which has developed unequal strength. But to lift every class up to an equality with that which is normally best, should be one of the principles of this economic justice.

To this problem, we should devote ourselves until its whole territory is as familiar to us as that of civil or criminal justice in the individual sphere. Our constitution is we believe adequate for such extension of justice. Our religion has a perfectly adequate dynamic in its inspiration and its principles, our system of education is capable of popularizing this new domain of justice. What we need is the moral purpose and determination to extend this aim of our constitution more perfectly into these newer domains of justice.

NOTES BY THE WAY

IT is not surprising that the average layman confuses church and religion and thinks that any attempt to develop civic Christianity is a practical unity of Church and State. This idea is being diligently cultivated by some Romanist papers as a back fire against the opposition to Al Smith.

UNITED Parent's Association is the name of a new organization of both men and women in New York City. The object is to study and propagate that knowledge which makes for better child training and better children. This will include hygiene, eugenics, education and legislation as it affects the task of parenthood.

TWO days after reading of the Communistic-Socialistic riots in Vienna, we read in the Manchester Guardian, an editorial lauding the toleration of Vienna and commending it to Britain as a shining example of what her treatment of foreign radicals should be. The illustration brought about as much conviction as a rain-soaked patent medicine advertising letter does. No good can ever come to any nation, by encouraging that gang of social wreckers.

THAT it is foolish to trust moral standards to the judgment of sophisticated art critics or busy business or professional men is demonstrated by the fact that the New York Play Jury approved both the "Virgin Man" and "Sex." It allowed the latter to run eleven months and show to 300,000 people, then juries in Court convicted the whole outfit of criminal obscenity. Christian standards in the hands of the common people are the only safeguards of a Christian democracy.

CAPTAIN GEORGE A. PARKER, head of the Massachusetts State Highway Police said of his force, "They did their best last year, yet in spite of the fact that they risked a three percent liability of being killed and a far larger liability of being wounded in trying to make the highways safe and protecting the homes and factories along the highways, yet during last year not a man has received a single note of thanks, or commendation, or encouragement from any living being, and seldom a kind word to make the task easier."

CHICAGO has adopted as a traffic rule, that pedestrians must be treated as vehicles and fined for "jaywalking." This is supposed to be a cure for corner accidents. But a large number of accidents occur at crossings where pedestrians have the right of way and are caused by turning vehicles. No way yet has been found to prevent accidents but to hold drivers responsible and give pedestrians ample time to cross the street after they have lawfully started.

AS in this country, the constitution of Italy guarantees religious liberty. In spite of this fact, the "Union of Catholic men of St. Thomas," have petitioned the government to exclude protestants, because they are mostly paid foreign propagandists. Did these Catholic men never hear of the Waldensians?

LET the United States build all the cruisers she wants to build, and guns as big as they mount them, is the burden of many Canadian editorials that come to hand. They are not an enemy of ours and will not endanger us. So say we about her light cruiser building. We need not bother our heads about it. To build against them, is just sheer waste of good money.

THE Rockefeller Foundation finds no obstacle to working with the League of Nations in the world wide effort to stamp out contagious disease. Its contribution to the League's International Health Department in 1926 was $153,840. Where service is the main consideration it is easy to co-operate. Only selfishness separates.

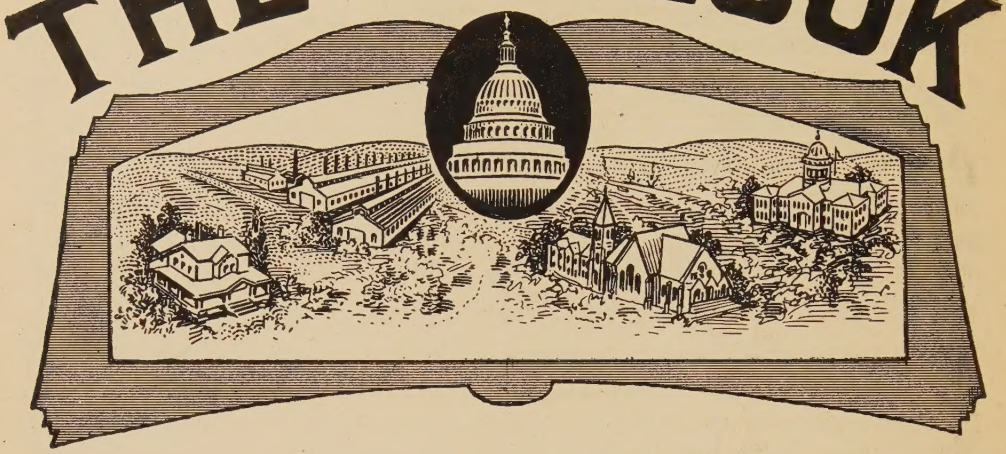
MENCKEN, the son of Bernhardi, revealed his spiritual lineage in a recent essay in which in his characteristic Satanic style he ridiculed all present attempts at peace through co-operation and boldly accepted the plan of peace through the domination of one nation, or group of nations by force of arms. The family traits stick like other inherited insanities.

"FATHER" will have to find another hangout for a year at least, because Dinty Moore's place and fifty-eight others were sealed by Federal Judge Atwell sitting in New York, August 2nd. Let the good work go on until landlords refuse such tenants. It might be a good thing to apply this to residence property which is misused, as well as to business property.

TEN million dollars, shrieks a writer in the Chicago Tribune, is the propaganda bill for America and $2,000,000 of it goes through the Anti-Saloon League. This is about five cents per member for the Protestant church people. Considering the economic benefits accruing from prohibition it is certainly money well spent. The waste comes, in that spent by the A.A.P.A. and the political danger too.

IT was one of the marvels, in the present day salvage of damaged humanity when Helen Keller was given such contacts with the world and such an education that she became a useful and honored member of society. That achievement does not necessarily enable her rightly to condemn Prohibition as a policy of government in its attempt to rid itself of economic parasites nor does it justify her in repeating that factory made lie that there is more drinking now than before the adoption of that policy. Her limitations still hedge her powers of observation and should make her more humble in her judgments.

THE OUTLOOK



Half Right And Half Wrong

Mr. Justin Wroe Nixon who writes of himself as a Protestant contributed a most interesting article to the July Atlantic Monthly, entitled "Before Catholics Yield". It is a tentative plea for some sort of a spiritual authority over the state. His fundamental premise is that such a spiritual authority over the nation is the only thing that can save us from the intolerable tyranny of the secular state. But we will let him tell his story in the following quotations.

"The most casual student of the doctrine (the Roman view of the domination of the state by the church) can discern in it a protest against an absolute state, against the arrogance of a secular nationalism which our generation needs to hear. We need to know that the state is not above the moral law and there are elementary human rights, which under God, the state is bound to respect. Italy and Russia both illustrate how brutally indifferent to those rights the state may be. No fiction of absolute sovereignty in an interdependent world can exempt the state from its obligation to mankind.

The state which bullies a weak neighbor is just as guilty in the sight of God as the man who takes advantage of a helpless neighbor. The greatest danger to individual liberty in our time does not come from any threatened invasion of the rights of the state by the church. It comes from an impudent Caesarism which maintains that the state can do no wrong, that it is above criticism, that all its wars are righteous—claims which are blasphemous to the religious man, regardless of denominational affiliations. The state can be and is a grievious sinner and needs to repent." . . .

"Puritanism is the only logical, self-respecting, consistent social philosophy Protestants ever had. For the most part they have abandoned Puritanism and find themselves without any religious social philosophy at all." . . . "If the churches would develop a Christian social philosophy and lay

it alongside of the ideal and practice of the modern state they would find enough divergence to frighten them by the magnitude of their task. Without a social philosophy the churches are doomed ultimately to ethical impotence. The religious life cannot be lived in a social vacuum."

Then he asks four questions,

1 Has contemporary Protestantism a vital conception of a super-national moral order?

2 Does it accept as a real obligation the task of establishing institutions which will symbolize and interpret that order to men?

3 Has contemporary Protestantism a social philosophy and if it has how does that philosophy differ from the Catholic view of society as a spiritual organism?

4 Has contemporary Protestantism thought through the meaning of this process of paring down the realm of spiritual sovereignty?

Our comments on the above, if they need any, are that Mr. Nixon has put his finger on the weak spot in contemporary Protestantism. A weakness that the National Reform Association has been trying for sixty years to make American Protestants see and feel.

We are glad that some one is beginning to see the danger of tyranny and final disintegration that lurks in the secular conception of the state and how utterly at variance with Christianity its ideals all are.

But with his conclusion that until Protestants do develop a social political philosophy that puts a spiritual authority over the state, Catholics had better hold onto their doctrine of the supremacy of the church over the state, we cannot quite agree. One wrong theory will not permanently cure another. The best it could do would be to become a counter irritant that compelled a search for the truth.

Nor do we quite believe that Protestantism has entirely abandoned Puritanism. The fact of the National Reform Association and its work; that whole strain of Protestant churches which still insist that the state is under obligation to acknowledge Christ as the supreme head of nations as well as churches and is perpetually demanding that laws must lie level with his teachings, keep us from this rather pessimistic view of contemporary Protestantism. That this is true of many Protestant churches and ministers we must admit. Especially is it true of those Fundamentalists that stress the Pre-Millenial and imminent coming of Christ and the more mystically inclined branches of the church. But the Reformed Churches, The Lutheran Church in America, a large section of the Methodist Churches as well as the more liberal churches, it seems to us are trying to develop such a philosophy as Mr. Nixon contends for. The latter however are developing it on an entirely different basis than that of Puritanism and one which we seriously doubt will be strong enough to support them many generations.

As to whether contemporary Protestantism has thought through the meaning of its abandonment of spiritual sovereignty for the nation, we don't

believe it has. In fact we know from our lengthy experience in this work that it has not. It has not thought at all. It has simply accepted the dogmas of secularism asking no questions and will have to retrace its steps with toil and conflict.

But if he asks the question of a National Reformer, whether Protestantism has a vital conception of a supernational moral order his answer would be "Most emphatically yes." That is what we were organized sixty years ago to emphasize. That is still our mission. While the tide has been running strongly against us yet we have not been swamped and we see signs of encouragement in the fact that this idea is becoming more diffused if not more insistent in American Protestantism. Such an article as Mr. Nixon's is but one evidence that it is alive. He evidently has not grasped very firmly the positive implications of the Kingship of Christ and how nations should acknowledge that and live under it or he would not even tentatively plead for the intrusion of any church authority into that realm which God has committed to civil authority. But we are assured that he is approaching that position, which was so succinctly put by Paul in the sentence "The powers that be are ordained of God".

We certainly wish that a larger proportion of Protestants did accept any responsibility for developing the Puritan theory of the state as it was enunciated by Calvin and more recently by Dr. Kuyper, the former Premier of Holland, in his Princeton lectures in 1897. It would be fruitage of our labors that would gladden our hearts.

One more answer to Mr. Nixon's questions. How does the N.R.A. social-political philosophy differ from that of Rome. Simply in this way; Rome claims that her church or hierarchy with the Pope as its earthly head should be recognized as the supreme authority on all moral concerns by every nation. The Protestant view is that both churches and states are equal independent ministers of Christ with definite jurisdiction and authority in the spheres of government committed to them, that both are immediately responsible to Christ their head without any mediation of the other and that their business is to live together and work together as equals without encroachment the one upon the other. Both should use the Bible as the source of their authority and the norm of their laws. Each should take that part of it which concerns its own work, interpret it for itself and employ it in the spirit of Christ.

A Wet Bomb Fizzles

During the last week in July the newspapers carried a story that the Anti-Saloon League had attempted to start impeachment proceedings against President Coolidge because of his lack of vigor in the enforcement of the Eighteenth Amendment and the Volstead Act, and that it was deterred by lack of sympathy for the movement.

We were quite sure that there was no truth in this when we read it

and were quite prepared for the editorial intimations from a number of papers that it was a canard, manufactured in the wet propaganda mills. We were equally prepared for the prompt and flat denial of the truth of the story by the national officers of the League.

We have not been at all satisfied with the vigor of the administration in enforcing these laws, but there seems to be a steady improvement. Having watched the progress of prohibition as it won its way in three states before it became national, we understand something of the difficulties. But to even talk of a movement to impeach a president, so long as he is faced in the right direction is to use a sort of treason which we know the Anti-Saloon League would not condone. That is a remedy which we would advise only when a president flatly refused to do his duty. For instance, if Al Smith, by some improbable turn, were shoved into the White House and undertook to do to the Volstead Act, what he did to the Mullen-Gage Law, of New York, we would be in such a movement up to our ears and we believe it would succeed. But President Coolidge needs encouragement and co-operation and all but a few irresponsible temperance workers, we believe, are prepared to give both to our President.

A Plea For The Farmer

Every farmer in America should appreciate the leading articles of the August issue of "The World Tomorrow." They constitute one of the strongest, sanest and most vigorous pleas for economic justice to the farmer that has come to our notice for months. Their position is that there are four distinct members of our economic family. They are Agriculture, Industry, Commerce and Labor.

Agriculture is the oldest member of the family and just now is the weakest. They quote an unnamed U. S. Senator as saying, "Agriculture cannot become a real issue. The American rural population no longer possesses spiritual resources adequate for the precipitation of a national issue." While we do not believe this, yet if it were true that fact would be the loudest cry for economic justice we have heard for a generation. As Goldsmith wrote concerning the same problem in his day:

"Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay;
Princes and lords may flourish or may fade;
A breath can make them as a breath has made
But a bold peasantry, their country's pride
When once destroyed, can never be supplied."

Put our word farmers in the place of peasantry and this is as true of America as of any other country.

The nation that over taxes its farmers, discriminates against them by economic legislation, neglects their health, or education is throwing out some of the foundation stones of the kingdom of God and starting its own decline. The time has come to stop ridiculing and caricaturing the farmer,

or neglecting his affairs in any way and to do justice to agriculture as a whole.

Geneva Peace Conference Fails

No great surprise should be felt by any one at the failure of the Three Power Conference on the limitations of naval armament, however much we regret it. It started in with several serious handicaps, any one of them sufficient to wreck it.

In the first place it was made necessary to save our face morally, because of our isolationist policy toward the League of Nations. We would not work with that organization, we were not willing to be left out of this phase of the peace movement, so we started one of our own and it failed.

In the second place both Britain and America loaded their delegation with naval officers and elder Statesmen. They took the old mathematical formulas, constructed under the worn out theory that every nation is a potential enemy and they conducted negotiations with that assumption in mind, instead of assuming a perpetual friendship and exhibiting a generous trust one toward the other. Japan was the only one who rose above this worn out war psychology. Naval men are the last people in the world who will reduce the importance of their own profession.

Then we noticed that while Mr. Kellogg did not accompany the delegation to Geneva he kept his hand quite firmly on it. Looking over our diplomatic history during the last few years we are constrained to ask, when has Mr. Kellogg been able to come to any agreement with any nation on any important matter? It may be because he is handicapped by the Senate, it may be because of his ineptness in diplomacy, or both. This simply adds to Mexico, Nicaragua and France, another diplomatic failure.

The question on which the conference split strikes the average layman as one which should have easily yielded to common sense and mutual trust. If great Britain felt that she needs 75 cruisers of 7,500 tons with 6 inch guns to protect her far flung trade routes, let her have them. If we think we need 10 cruisers of 10,000 with 8 inch guns, why simply build them. What difference in the world can it make when dealing with a nation with which we believe "war to be unthinkable and impossible." Are we building against Great Britain? The secret of this failure lies in the war-makers of both nations. When it became evident that this conference would fail, one of our own Congressmen, a leader of the "biggest navy in the world" clique, gleefully said, "The disarmers have had their day. Now we will build a big navy." The people may have something to say about that.

The hopeful feature in this rather depressing incident is, that judging by the closing speeches of the conference and newspaper reaction in all three countries, the failure has not convinced the people that it is time to begin building against one another, or even strained the mutual good will.

One certain result of the conference is that not one of those engaged

in negotiations will gain anything in personal credit for the manner in which they were conducted. Rather, they have condemned themselves to diplomatic oblivion. Others, perhaps younger civilians, will find a way to avoid spending hundreds of millions of dollars in building against friends; and some day we may even have the wisdom to sit in at League conferences, even if we are not members.

Peace Bridge Dedication

International fraternity had a striking manifestation at the dedication of the "Peace Bridge" which has been built across the Niagara river between Buffalo, N. Y., and Fort Erie, Ontario. The exercises were so well broadcast that the entire service was distinctly heard from London to Vancouver in the British Dominions and all over the United States. It was doubtless a rare treat to the half million people gathered on both sides of the river to have witnessed this dedication. It was probably as great a satisfaction to that larger audience of listeners in for we could hear every word of the speakers even to those subtle elements of inflection and pronunciation that mark the individual character of a speaker. With the oft published photographs in memory, imagination easily created the scene for us.

The British and Canadian party came to the center of the bridge and were met by the representatives of the United States, where they shook hands across a silken ribbon which at a given signal was cut by Mrs. Dawes, the wife of Vice President Dawes, and Mrs. Ross, the wife of the Lieutenant Governor of the Province of Ontario. Then the party took their places in automobiles as follows: the Prince of Wales occupied a car with Vice President Dawes, Prince George rode with Mrs. Dawes, Premier Baldwin with Secretary of State Kellogg, Premier McKenzie-King with Secretary of Labor Davis, Premier Ferguson of Ontario with Governor Alfred Smith. The Prince of Wales especially received a great ovation as the party ascended the speakers stand on the American side of the river for the speaking part of the program.

It is likely that never before in the history of the world have so many people listened to the words of the leaders of these two great branches of the same people. In rapid succession the voices were heard. Governor Smith's speech consisted of two sentences of formal welcome. The reply of Premier MacKenzie-King and Premier Ferguson were tactful and fervent in expression of friendship. Stanley Baldwin rose to a distinctly higher level of oratory and international sentiment. Secretary Kellogg maintained this high level. The speech of the Prince of Wales was a gem of brief sentiment touched off with a few words of scripture most appropriately used and was welcomed with prolonged applause. Vice President Dawes in his direct and practical manner went right to the heart of what all were thinking in assuring the visitors that the failure of the Geneva Conference was simply the failure of experts to work out a formula and in no wise affected

either popular feeling or international policy. These expressions both on the part of Premier Baldwin and Mr. Dawes were cheered to the echo as we can testify at a distance of several hundred miles. When at last the party was dismissed with kindly beautiful prayer and the benediction by Bishop Turner and the announcer had signed off Americans responded with a fervent "Thank God and a hearty 'Amen'. May the next hundred years be more fruitful in peace than the last."

Presidential Possibilities

For some time past we have noticed suggestions in the Hearst papers, that the Secretary of the Treasury, Mr Mellon, would make good presidential timber. When on August first it came like a bolt out of a clear sky that Mr. Hearst had bought four Pittsburgh daily papers and consolidated them into two, leaving but one morning paper for this city, almost involuntarily every one said, "Mellon has made his first big move for the presidency." The next day President Coolidge said, "I do not choose to run for the presidency in 1928." Our observation was that the New England content of "choose", was intended, in spite of the fact that it was uttered in the West.

In the fourth issue of this new morning paper, called the Post-Gazette, we noticed an increased number of nasty little wet flings in the various features, and the leading editorial began and ended with the declaration, "Andrew W. Mellon, for President."

This is just the sort of a jam into which we feared the politicians would run Prohibition. What a choice it would be, for the South and West to have to determine between a wet Tammany boss from the streets of New York and a Pittsburgh distiller, who still we are informed, holds interests in hold-over stocks. What sort of enforcement could be expected during the next four years? Yet if dry leaders are not alert, that is where we shall find ourselves.

A Troublesome Case

For some years the case of Sacco and Vanzetti, two Italians accused of murder, has troubled not only the state of Massachusetts but the whole nation. When arrested and put on trial for this crime they injected the fact of their anarchism into their defense. Vanzetti, we believe had already been convicted of a hold-up previous to the present one.

Judge Webster Thayer, who conducted the trial, is one of those judges who turn a deaf ear to technical quibbles. The District Attorney has been charged by the defense with framing evidence. We have never seen any proof of this. The judge was charged with prejudice and indiscreet talking about the case, but upon investigation this was seen not to have affected the manner in which he conducted it. Evidently the jury believed that the evidence submitted was sufficient to convict and found these men guilty.

For six years the appeals have been fought through all of the state courts and every appeal has been denied. A defence organization has been built up, with members in almost every civilized nation in the world. This organization has backed their attorneys with hundreds of thousands of dollars, petitions, protests and violence. When the supreme court finally denied them a new trial and Judge Thayer sentenced them to the chair an appeal for clemency was taken to Governor Fuller of Massachusetts. The main ground of this appeal was that new evidence had been found and that the supreme court refused to consider it. Governor Fuller reprieved the men until August 11, and took up the case in the most thorough way we have known an executive to do. It is told of Grover Cleveland that while he was president he spent a whole night going into the case of a condemned Indian, because he was not sure of the opinion of his Attorney General. Governor Fuller spent nearly two months on this case.

He first appointed a commission consisting of President Lowell of Harvard, Samuel W. Stratton, president of the Massachusetts Institute of Technology and Judge Robert A. Grant. These are men that the whole nation can and will trust. This commission was to help him in the task of doing final justice.

The governor reviewed all of the records of the case, examined all of the witnesses and the jurors who are still living, took up the new evidence, examined the new witnesses and twice allowed the defendants to tell their own story to him in private. Having done all of this he declared, "They have had a fair trial and a fair hearing on every appeal. They were legally convicted and I believe they are guilty". He refused to commute the death sentence.

His Commission working along independent lines concurred in his decision. In spite of all this their defense association condemn both courts and Governor and the Commission as prejudiced and unfair and charge upon them conspiracy to railroad these men to the chair because they are Anarchists. They call upon the radicals of the world to fight this decision with strikes, boycotts and bombs. Before its final disposition at least seven consulates and embassies in different parts of the world were bombed. Since the decision of the Governor, two of New York's subways, a Philadelphia church and the residence of a Baltimore Judge have been bombed. It begins to look as though a decisive batle is to be fought between the forces of law and order in the United States on the one hand, and the forces of Anarchy and Communism of the world on the other. Society in this case has justice and patience on its side. If the fight is to come it might as well be now as at any time and we do not fear the outcome.

A few hours before the time set for the execution, the Supreme Court of Massachusetts took under advisement a plea made by the new attorney for the defense and Governor Fuller granted them a respite for twelve days.

Dr. Machen's Opening

The board of directors of the new Bryan University in Tennessee have offered the presidency of that institution to Professor J. Gresham Machen, the staunchly orthodox professor of Apologetics, in Princeton Seminary. For two years in succession the General Assembly, in what many churchmen consider an entirely illegal way, has held up approval of his election to this position. Dr. Machen declined the offer.

History Repeating Itself

A century and a quarter since, Ireland was given autonomy and in a few years asked to be taken back into the Union, under the British Parliament. She failed financially. It was this fact as well as the religious differences that led the North of Ireland to absolutely refuse to try the experiment again.

Much to our regret, word comes through various British, Canadian and Irish sources, that Ireland is again headed straight for bankruptcy. The cost of living in the Free State is 75 per cent above that of 1914. The population, five-sixths agricultural, is living on its capital, which is being rapidly reduced. When taxes and rent come due, they are met by the sale of live-stock which cannot be replaced. The Dublin bank clearings for 1926 were less than half of those of 1920. There is an equal slump in every line of agriculture and industry. The hoped for development of the water power of the river Shannon, has proven to be impracticable. It has a fall of only one hundred feet from source to mouth. Unemployment is increasing and emigration is increasing. The government deficits are accumulating. Hatreds engendered by civil war prevent that cooperation and consecutive statesmanship essential to success.

All of this is profoundly disappointing. We had hoped for success in this venture. The basic facts in the case seem to be that the island contains a larger population than can be supported by natural economic processes. In a small way, the same forces must support this island as support all of the British Isles. When the Irish remove themselves from the operation of those economic forces, they are confronted with the fact that they must either develop analogous forces of world trade, or reduce the population to a point easily supported by home industry. This means stagnation, starvation, and emigration until the balance is reached.

The second fact is one so well known by all, that it needs only mention. Republics and democracies today are giving way to dictatorships because contentiousness over academic theories prevents citizens and legislators getting together in practical measures. America is suffering from this as all other popular governments are, though we have not reached the point where we would welcome a dictator. The Irish have this very common human characteristic in a very generous proportion. It will wreck any popular government, unless it is controlled and balanced by a practical pragmatism. This balancing power seems to be lacking in Ireland.

Contributed Articles

Liberty And Law

Delber H. Elliott

The grape-vines in Farmer White's vineyard met in convocation to discuss ways and means of making their vineyard more productive. They did not invite the farmer who planted them into their counsels, as the greater number thought they were wise enough to handle their own affairs. Besides, to look for help beyond themselves would be a reflection on their own wisdom.

How to make the vineyard the greatest success was the topic for discussion. The sentiment was divided. Three different measures were advocated.

The *first* theory advanced was, that every vine should go its own way and decide the matter for itself. The advocate of this theory insisted that their should be no more posts and wires and strings to hold any vine contrary to its wishes. Each was to be given the license to run along the ground in any direction it pleased. The proponents of this measure were few in number, but they seemed a great multitude because of their loud talking.

The *second* proposal made was that they establish among themselves certain safeguards by which they could protect and help one another. They would not ask Farmer White, who owned them, to do anything for them, but they *themselves* would establish certain laws by which they would be governed. They proposed to discard the trellises of his making and choose supports of their own. They would cling to one another or climb up on the weeds and other growth which should spring up in their midst. They favored *some* kind of law to help hold them up, but laws of their own choosing.

The *third* plan advocated was to call in the Farmer who planted and owned the vineyard. They knew that he was more interested than they in its fruitfulness. They would leave it to him to erect the trellises and prune the vines. They would abide by his laws of growth and consent to be tied to them in whatever way he thought best.

The decision of this conference of the vines was left to a majority vote. The first and third propositions mustered considerable support, but the second carried by a goodly margin.

The "middle-of-the-roaders" had gained the day. They were against anarchy —a mere license to "go as you please" without any support by law. They could see that no grapes would grow on vines which grovelled in the dirt and were smothered in the weeds. They wanted some laws, but they insisted that the authority of such laws be vested in themselves.

The earnest advocates of proposition number three were out-voted. They knew they were right, but they were under an agreement whereby the majority, be it right or wrong, decided the issue. The planter and owner of the vineyard was given no say.

Herein is a parable on liberty and law:

We have in our country those who clamor for "Personal Liberty." They chafe under restraint. They interpret liberty to mean "license to do as you please." "Laws protecting our Sabbath?" None of them!" "Restraint on the liquor traffic?" "Not any!" "You musn't interfere with anybody's liberty!"

These advocates clamor for a liberty that is opposed to law, whereas true liberty climbs by law. Phillips Brooks said, "Liberty is the fullest opportunity for a man to be and do the very best that is possible for him." The trellis upon which the vine climbs enables the vine to realize the very purpose of its existence. The Psalmist expresses it this way: "I shall walk at liberty, for I have sought thy precepts." The highest liberty is in line with the laws of God. True liberty never means a license to do wrong.

Shall the "personal liberty" shouter be allowed to tear down the safeguards of life? Shall he pull off the railing from the vessel of life? Shall he cut down the hedges that fence the way to our highest usefulness? Shall he tear up the track on which the train of the kingdom runs? Shall he dynamite the dykes that hold back the floods of evil? Let him crank up his automobile and start it down the hill without steering wheel or brakes, and he will have plenty of liberty without law. The most dangerous and destructive thing in the world is unrestrained power, either physical or moral.

The theory of government too generally in operation is, that our people must be governed by laws, but by laws prepared by men rather than those deriving their authority from God. Man-made laws may be good. If good their stream can be traced back to God. But it is fundamentally wrong to exalt them merely as laws of the state.

On the City Hall at Cambridge, Mass., we read this inscription: "God has given commandments to men; from these commandments men have formed laws by which to be governed. It is honorable and praise-worthy to serve the people by administering these laws faithfully. If the laws are not enforced, the people are not well governed."

If people are taught that our laws are merely the laws of men, will they be profoundly impressed with the necessity of obeying them? If they are taught rather that men are merely the interpreters of God's law, that all right laws are based on the divine law, and that God will hold them accountable for obedience to the law, then they will have a vital and fundamental reason for being law abiding. It is a very anaemic argument to use on a boy that he should abstain from immoral practices because he might contract disease. It is true enough, but most boys might think *they* can escape. But put it where the young man Joseph put it and no one can escape. "How can I do this great wickedness and sin against God?" Authority becomes authority only when it heads up into its source.

We are a liberty loving people. We believe in liberty directed by law. We have a government "of the people, for the people, and by the people." But may not the germ of tyranny lurk in a democracy if it acknowledge no authority higher than that of "We the people?"

The common view is that the people are sovereign in themselves, and accountable to no power higher than themselves. Whatever the people want they ought to have! If the majority wants saloons, then it ought to have them!

But has any people a right to vote through any measure that is wrong? God who gave the people their sovereignty gave them also a considerable law at Sinai. He has furthermore given them a supreme ruler in His Son Jesus Christ. He says, "By Me kings reign, by Me princes decree justice." The people then, however unanimous they may be, have no right to establish any measure that is contrary to the moral law or out of harmony with the teachings of Jesus Christ.

Long ago Alexis De Tocqueville, a Frenchman, under a commission, visited the United States. On his return home he published a book on "Democracy in America." The merit of this book secured his election to the French Academy in 1841. Chapter fifteen of this book is entitled "The tyranny of the American Majority." In this chapter appear these striking sentences:

"If it be admitted that a man possessing absolute power may misuse that power by wronging his adversaries, why should a majority not be liable to the same reproach? Unlimited power is in itself a bad and dangerous thing. Human beings are not competent to exercise it with discretion. God only can be omnipotent, because His wisdom and His justice are always equal to His power. But no power on earth is so worthy of honor for itself that I would consent to admit its uncontrolled and all-predominant authority. When I see that the right and the means of absolute command ****** are conferred on a people or upon a king, upon an aristocracy or a democracy, a monarchy or a republic, I recognize the germ of tyranny."

This sentiment was written eighty-five years ago, but does it not contain the truth for all nations and all times?

We believe in a democracy, but it is democracy's birthright not only to live and exercise its liberties in every nation under heaven, but to function under the rulership of Jesus Christ and in accord with His moral law.

This is the trellis work upon which our American vineyard must climb if it is to bring forth its richest fruitage. It is the track upon which our train must run if we are to keep out of the ditch. Liberty is good, but if liberty has lost the guiding power of the law of God, it will thenceforth be cast down and be trodden under foot of men.

Juvenile Citizenship

By William Bullock

That was a novel scheme of an ancient conqueror which uprooted people from their native soil and transplanted them in other sections of his dominion. Whether or not the tyrant imagined that the consequent mixtures of populations would produce assimilations to his native ideals and customs to which idea the golden image is testimony—it is easy to believe that, while it might destroy rebellious initiative, the wily monarch could see that in such a process, the youth,

the hope of his empire, even the alien youth, would ultimately so assimilate as to unify, strengthen and perpetuate his empire.

It was a policy somewhat in advance of that of an earlier despot who, rather than undertake assimilation, sought to secure himself by applying to the alien race rigorous hardships, and by damming the source of their natural increase. To him the newborn children of the alien were the outstanding menace to his throne and nation; to the former the youth were the possible foundation of his empire.

However shortsighted their methods were, either of suppression or transposition, they both paid great tribute to the supreme interest of every civilization and nation, and gave expression to that universal sentiment which centers in the child and sees in youth the continuance and progress of the race.

The failure of these policies would furnish ample evidence of the tenacity and power of invested religious principle and conviction to resist all fusion, to survive all force, to grow under pressure and to perpetuate nationality, quite germane to our theme, but on this we forbear.

It would seem at close range, that God Himself operated an experiment in citizenship, (though, at long range, it appears to have been but an early step in the accomplishment of His ultimate design for man in the world) when He discarded the adult material of the Hebrew race, and chose to build a nation and to construct foundations for universal citizenship, with the youth, the little ones. (Num. 14:1-31).

Since He essayed to put such a link in human history in such a process of national construction, it must be worth while to see how He did it.

God did not summarily dispose of the recalcitrant Hebrew. Even Moses opposed that, apparently against his own personal interest. Num. 14:15. Then, too, orphanage is not conducive to nation building nor to ideal citizenship. The Lord would simply await the course of nature—the passing on of that generation, meanwhile injecting a process of training that would equip the rising generation for the responsibilities that would naturally fall upon them.

Those forty years became vital to the future citizenship, and, taken together with the actual possession of Canaan, furnished their fitness as well as an everlasting model for our imitation.

The open life produced rugged physiques and natures—produced the sound physical basis for a virile and progressive people, evidenced by their quick, thorough and decisive campaign for the possession of the land.

The institution of government issuing upon the enactment of law, united into one nation twelve tribes or republics, imposed civil, moral and religious conduct, which was leavened into their life by direct instruction, by processes of judgment, and by the solemnities of worship. Then, too, the history of those years records the constant touch of Deity in providential movements and in corrective administration, such as were calculated to impress the coming citizen that God is in the government and that every civil act or human movement had its essential relationship to Him. Moses truly said: "God hath not so dealt with any nation."

The conditions imposed upon that rising generation both in their wilderness and in their new life in Canaan are well worth emphasis and may be stated:

1. A new nation—twelve united republics.
2. A new religion, a spiritual monotheism, stripped of the carnalities of idolatry.
3. A new land under absolute divine ownership, the basis of all stewardship.
4. The land distributed among all the people with agriculture as the basis of community life, the resource of economic and social life.
5. Permanent ownership, the formidable barrier to poverty, graft and oppression. See Jubilee Lev. 25:100-17.

Thus were provided those fundamentals for prosperity, progression and happiness, namely political and religious unity, equal citizenship, with ample resources for domestic, economic and social felicity. These resources and conditions upon any theory of their origins, indicate a remarkable grade of intellect and a definite reign of morals, wholly unlike any recognized in the life of other peoples.

If ever life could be congenial, prosperous and progressive it should have been so under such auspices. A construction of home or community life that could produce a Samuel, a David, a Solomon, or ultimately a Jesus; that could produce a literature like the Psalms, the Proverbs and ultimately, the Gospels, has in it character and virility for good, clean, altruistic citizenship, for good government with real freedom, and ample resources for the pursuit of happiness, and must be ideal for the nurture and enjoyment of youth.

If we meet disappointment in the failure of this divine experiment, it cannot be in the construction. We must find the reason in the failure of the citizens to clear the atmosphere, in the retention of heathen environment, and in the failure to develop and to pass on that leadership for continuous citizenship which such foundations required. And shall we say as we again visualize the long perspective, that a fundamental element of failure lay in that human indisposition to divine control which is a residue of fallen nature that is met in the One greater than Moses, where teachings supply the needed complement, and whose spirit infused into human hearts, completes the divine program of government, furnishes motivation and power for assimilation into life and development into ideal citizenship, and provides resource for honorable life and for perpetuation and progress of the nation and the race?

To state it otherwise, the civilization founded by heaven, on the basis of human nature, and inaugurated through the Hebrew youth, provides for ample resource, physical virility, intellectual alertness, civil equality, social congeniality, moral integrity, clean environment, individual responsibility and cooperative activity—all centered in the home, fostered by government, sanctified by religion and developed by agencies or institutions which express benevolence, furnishing fine fields for human endeavor, blessing alike those who give and those who receive.

The foundation of government and citizenship are laid for all time. They are the expression of the essential principles of human nature and are there-

for, unchangeable. Progress in development produces changing conditions to which applications must harmonize in order to further progress. The science of government and of citizenship is therefore progressive.

There are interesting analogies between the Hebrew and Canaan, and the American and America. America is the new land reserved for this latter day. The American is a new type of citizen with a new government, or at least a return after long ages to the type of the Hebrew republic. She has ample resource for economic influence, has a high social consciousness, lofty educational standards and aspirations, eminent scientific research, benevolent institutions and religious life, has in some measure all the elements of an ideal civilization, and a superior field for high citizenship.

No previous age or country has witnessed such concentration of thought, interest or research into the nature and needs of childhood and youth, or physical or mental amelioration, for education adaptive to capacity, for sane recreation, for moral environment, for the investment of moral character and for introduction into the responsibilities and activities of good citizenship. Nowhere under God's heaven is there such freedom, opportunity and possibility.

Until the golden age shall dawn it may be that undesirable environment shall persist thorns and a snare. We must not, however, lose conscious responsibility to pass on the inheritance of the ages, nor fail to create ample and continuous leadership. It must be that, after slavery and intemperance, child labor, war and other social evils must disappear, there must be room and facility for health, alertness, sociability, morals and religion, occasion for and initiation into active participation in progressive movements and motivation for high endeavor.

Then it shall be that, despite failures and the forces of evil, out of our rising youth, virile, alert, educated, equipped for life, responsive, courageous and godly, citizenship shall be replete with responsibility, service and honor; the foundations of government shall continue sound and strong; America shall be "God's Country" for her millions, and shall contribute a magnificent service to the peace, stability and happiness of mankind.

WITH THE CHECKS

Editor Christian Statesman.

Dear Sirs: I am enclosing you $2 for your work as I feel that is all I can spare now. I think your work one that is most needed. My daily prayer is that you, as a band of Christian workers, may be greatly blessed in wisdom and skill and that you may speak the truth in a way that no one may be able to gain say or resist.

Sincerely Yours.

Editor Christian Statesman.

Dear Sir: I am very sorry to be slow in renewing my subscription to your excellent magazine. I do not wish to miss a copy. May God aid you and bless you in your work for a better nation, where His word shall rule.

Yours truly,

EDITORIAL

The Economic Philosophy Of The National Reform Association

Many there are who at first thought will challenge the right of the National Reform Association in the sphere of economics. The business for which it was chartered and is supported, is to maintain and perfect every Christian feature of civil government. Much of its energy has been expended upon the effort to bring the Constitution of the United States up to that of the majority of the states, in its acknowledgment of God as the source of authority and of Jesus Christ as its supreme law-giver.

It has been diligent also in teaching the Christian ideals as they emerge in moral legislation, such as the civil rest day on the Sabbath, monogamy and permanency in marital relations, moral and religious instruction as an essential part of education and prohibition of gambling, prostitution and the selling of degrading, habit-forming drugs, chief among which is that uncertain narcotic, alcohol.

These last all lie in the sphere of economics and the N.R.A. has simply applied the teachings of the Bible to these problems.

Chief among these teachings is the fact that the justice taught by God's word, as one of the chief duties of government demands that the weak be protected against the aggressions of the strong; that the spoiled be rescued from the claws of the spoiler; that the exploited be redeemed from the power of the exploiter. The above applications of this principle have been made because they have in experience, become so evident that it was rank hypocrisy to wink at them longer. Men had come to see that the Christian citizen who did so was just joining the Priest and the Levite, in passing by on the other side of the road.

It is also becoming evident that this element of justice, the obligation of service and the safety of Christianity itself, are all demanding a further application of this principle of justice in our numerous economic family. As we estimate the condition of labor, capital, management, commerce, public service and agriculture, we discover that at least two of these members are getting more than their share and two are not getting what they should have by a large measure, and especially is this true of agriculture. This inequality is poisoning our national life like a hidden source of infection in the body. Communism and socialism are simply the fevers in an otherwise sound body produced by this hidden disorder. Indifference to religion on the part of many is simply loss of hope in it, as a saving force in society.

Some will say that this search for remedies, this application of justice, is for the supposed experts in these matters, that is the statesmen, the

economists, labor leaders and farm organizations. But a moment's thought will reveal the fact that every one of these have their partisan interests and consequently their limitations. They all need the impartial prophet's vision and purpose. The church and such Christian organizations as the National Reform Association are the only real prophets in sight, who are in a position to point out the paths of justice, kindness and universal service. If they, as God's servants fail in their duty, nothing but harm can come to society. Progress will stop, injustice will corrupt the social order continually. Consequently we have no apologies for offering these few simple principles which if followed, will we believe lead to a larger justice and a greater equality among all classes of the people.

1 Between labor, capital, management, commerce, agriculture and public service there is no necessary antagonism or class war. Cooperation is the rational Christian policy.

2 The dictation by any one class, of the customs, institutions or laws is abhorrent to Christianity and inevitably destructive.

3 The strong ought to bear the chief burden of society. Every one should bear his own burden, none should be exempt but justice administered by the representatives of all must adjust the burdens to the average class strength.

4 Both parasitism and semi-parasitism should be eliminated from the present social order. Whatever of human effort weakens men or society or contributes nothing to human welfare should feel the extirpating hand of justice.

Following these principles we see in our own nation that capital is still getting more than its share of the increase of wealth. It is still concentrating wealth into too few hands. Labor is still treated by too many as a commodity to be used or not as their interest demands. Labor is not securing its just share of what is mutually created. This is especially true of farm labor. Management as a new estate is receiving more than an equitable proportion of production. There are too many parasites infecting industry, commerce and public service and they should be eliminated. These facts all cry aloud to God's prophets to take up the cause of justice for the future welfare of mankind.

The insistent demands of the hour are that tax exempt property shall have its burdens laid upon it; that the tax burden upon farm property shall be lightened; that some device, complemental to our tariff system shall be devised and adopted to relieve the distress of agriculture; that a new principle of determining wages shall be adopted and that the principle of prohibition shall be applied more vigorously against swindlers, liquor manufacturers and sellers, drug importers and peddlers, and purveyors of obscenity, under whatever pretext be suppressed. These are the outstanding problems of economic justice as well as Christian ethics today.

Vitalize The Custom

For some years it has been the custom in some parts of the United States to observe the second Sabbath of September as the Day of Prayer for Public Schools. In spite of the fact that the faith and hope of the American people is in the public school system, yet the observance of this custom has rather lagged, and it has become perfunctory even when observed.

Four causes have doubtless operated to depress enthusiasm in this observance. The first is that vacation is scarcely over for many churches. The pastor may have returned, but is just shaping his program for the year; the children are not all back in Sabbath School; Rally Day is yet two or three weeks in the future and people have not yet begun to think much about school.

The second cause is that where the public schools have opened, it is the first week and teachers and pupils are yet in the confusion of enrolling, grading and assigning work and have little opportunity for deeper thoughts.

The third reason for this lack of enthusiasm is that literature which advocates a positive program of moral and religious work in the schools, is not as generally circulated as could be wished. Neither teachers, superintendents nor pastors, can easily lay hands on new material in spite of the new conditions and new responsibilities created by recent Supreme Court decisions.

The fourth cause for this we fear is that interest in the moral and religious work to be done in the schools has been drained off by absorption in the matters of dismissed time and the Daily Vacation Bible School. These are good moves, at least the latter but can never become the final and adequate solution of the nation's moral problem in education.

Interest is still needed in the task of making the public schools themselves, function adequately in preparing juvenile citizens for their duties and responsibilities. This "Day of Prayer" should generate that interest and will if the churches will put life and vigor into it.

But how to do it, is the question which comes into the mind of teacher and pastor as they are confronted with the opportunity offered by this custom. We are going to answer that question by suggesting some methods and subjects which may be used in public services. Three forms have been used advantageously by those interested.

1. A special service conducted by the pastor, at which the needs, opportunities and obligations of the public schools might be presented. A good topic would be, "The task of the public schools under the recent application of the Fourteenth Amendment." If your pastor has not thought of it, ask him to do this for you.

2. Ask the public school teachers to discuss the problem of moral and religious education in their work, at the Sabbath evening service. Reduce the musical program and the preliminary exercises and get four or five teachers to take fifteen minutes each.

3. Have the same sort of an evening with the members of the local school board.

4. A round table dinner some evening preceding this anniversary that should include school boards, teachers, directors of Religious Education and Sabbath School teachers. Let the latter be prepared to assert that the civic problem is not theirs.

As to subjects for discussion:

1. A good sermon topic would be, "Jehoshaphat's educational program, are we equalling it?" The text 2d Chronicles 17:1-9.

2. No state constitution, law or judicial decision, no school board or teacher has any legal right to forbid the reading of the entire Bible in the public schools of America."

3. It is prejudice and inertia on the part of Christian people, and neither law or necessity that is keeping the Bible out of the schools.

4. The general ethical elements of the Bible, rather than personal salvation are the parts which concern state education.

5. The value of daily Bible reading as part of the school curriculum is, that it educates the conscience, as well as the intellect.

This is the decision of the Minnesota supreme court.†

No Racial Persecutions

However much we may oppose some Jewish attempts to break down our Sabbath laws or drive the Bible from our public schools, it is in no sense because of race prejudice.

Recent revelations of Anti-Semitic persecutions in the King's County Hospital, N. Y., are utterly repugnant to all that *The Christian Statesman* stands for. We are glad that the officials of New York took prompt action to redress this grievance. The Jewish people are here and are entitled to all the rights and privileges of American citizenship. We know that they have certain acquired and racial characteristics which differ from the Anglo-Saxon, or the Teuton and which when unrestrained by culture, irritate us. But they also have racial characteristics which will be useful to American civilization when these people have become more thoroughly assimilated. The Christian American attitude to them is to cheerfully guarantee to them every right and privilege of American residence and citizenship when they are lawfully here; to show them all kindness and courtesy; to encourage them to secure every educational and cultural advantage America offers, and also encourage them to break up the racial and social blocs and mingle freely with us as American citizens. If they oppose American institutions and historical practices; if they refuse to work under American ideals, or play the game as we play it, and act as a bloc in enforcing their ideals upon us, there is nothing for it but to oppose them as a Jewish bloc. For this regrettable hostility, the Jew has only himself to blame and he cannot call it race antagonism, any more than anti-communistic work in America is anti-

†For literature on this subject, see advertisement on the third page of cover.

Slavic. But to fight the Jew as a Jew because he is seeking the legitimate avenues of life and service, is un-American, un-Christian and contemptibly mean and should be suppressed by law whenever it transgresses in the slightest. We are first, last and all the time for one hundred percent American Christian treatment of all law-abiding residents and citizens.

Tyranny In The Community Chest

Long since, we predicted that the benevolent and charitable organizations which in certain cities, have clung to that supposedly labor saving device of war times, the "community chest," would see the day when it would be a veritable "old man of the sea," to those which clung to anything like Christian idealism.

The Y.W.C.A. of Ft. Wayne, Ind., seems to be one organization which is feeling its strangle hold. As near as we can discover, the facts are about as follows.

Two young women of its teaching staff were members of the "Fellowship of Reconciliation", an organization devoted to the development of the machinery of international peace. They had brought several speakers to the city, among whom we believe were Sherwood Eddy and Jane Adams.

The News Sentinel of that city attacks them as encouraging a pacifism which drew its inspiration and support from Moscow, and scored the Y.W.C.A. for tolerating such propaganda. The Board of Directors investigated, exonerated the two workers and refuted many of the charges by official communications from the Military Intelligence Division of the War Department, the Department of Justice, the Treasury Department and the Department of Labor. The only ground for the charge that could be discovered is, that Scott Nearing, who became a Communist after he united with the F. of R. is a member of its Board of Directors. The other sixteen, are men of the highest standing and include Bishops of the Episcopal church.

Did this close the incident? Not at all. The general drive was on or was being planned for. The Y.W.C.A. was a participant. These forces of reactionism put on the pressure and for fear of endangering the whole "chest" and to avoid embarrassing the institution the two workers were forced to resign.

Many other details have been published, but assuming these to be correct, they point the following lessons.

First, that the present is a most vital moment, in which we all should gird ourselves for the defense of the right of Christians to pioneer with their principles and to teach and apply them in every form of instruction. Unless teachers, editors, ministers and statesmen are willing to stand fast in their liberties and school boards, churches, corporations and political parties stand by their courageous leaders, we shall lose much of this liberty.

The second lesson is, that just now it is the part of wisdom for every organization to break loose from all outside entanglements which are likely

to prevent those supporting them, from having the opportunity. We have no doubt that the majority of the people of Fort Wayne would have supported the Y.W.C.A. if an appeal had been made directly for it; but tied up with the rest of the city enterprises, the Babbits were able to dictate the community policy and freedom of instruction was thus throttled.

We have no sympathy with a radicalism which regards everything distinctively American as wrong. All that we contend for is that if any man thinks he has a vision of what Christianity should be or do in any given situation, he has the right to proclaim his ideal without being forcibly suppressed by monetary power. If any organization chooses him for its leader, it should have the privilege of supporting him and appealing to the community. We are not afraid to trust the people in the final judgment, if the channels of truth are kept open.

Missionaries and Political Radicals

One of our contemporaries raises the question as to the difference between missionaries and the agents of the Third Internationale, regarding the right of the government to exclude them. It is a pertinent question and should be answered. There is a difference and it is a vital one and should be recognized.

In relation to the government, the Christian religion has no necessary antagonism. It will fit into any just and righteous government whatever its form. It comes as a means of making men better citizens. It has a natural and inalienable right under God's ordinance, to freedom and protection. No government has a right to suppress it as a religion. It can only require that its practices conform to the essential morality which is embodied in the law. The government which goes further than that goes beyond its rights. This is true of all religions or no religion.

But in case of political theories, such as for instance, the destruction of Capital, the abolition of Democracy, or the dictation of the Proletariat, they are aimed at the government itself. Working within the sphere of civil government and nationalism they have no ground to claim freedom and protection from any government. The government of any nation has the right to be the supreme judge of such activities. Its right to life and self-defense are as real as the right of freedom in thought, speech and publication. On this ground government has a right to defend its borders against invasion of those who would destroy it by such means. None but citizens can claim the right to criticize it within its borders. It was on this ground that foreign ecclesiastics were excluded from Mexico and not on religious grounds. Any government on earth would have the right to banish missionaries, if they thus sought to undermine it. So long, and no longer, as they confine themselves to purely religious teaching have foreigners any just claim to freedom in another country.

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Devotional Page

Justice As Taught In The Bible

One of the outstanding attributes of God as He reveals Himself in the Bible, is His justice. Sometimes it is called judgment or righteousness, but most often justice.

Psalm 89: 14 Righteousness and justice are the foundation of thy throne: Loving kindness and truth go before thy face. 145: 17 The Lord is righteous in all his ways and holy in all his works. Eph. 3:5 The just Lord is in the midst thereof; he will do no iniquity; every morning doth he bring his judgment to light; he faileth not. Rom. 2:2. But we are sure that the judgment of God is according to truth.

No one can ever catch the real meaning of the scripture, who fails to grasp this element of the revealed idea of God. As one then who possesses that element of character infinitely, He demands it especially of those to whom he commits the task of civil government. 2 Sam. 23:3:

The God of Israel said, The Rock of Israel spake to me: He that ruleth over men must be just ruling in the fear of God.

Jer. 22: 1-4. Thus said Jehovah: Go down to the house of the king of Judah, and speak there this word, and say, Hear the word of Jehovah, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates. Thus saith Jehovah: Execute ye justice and righteousness, and deliver him that is robbed out of the hand of the oppressor: and do no wrong, do no violence, to the sojourner, the fatherless, nor the widow; neither shed innocent blood in this place. For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

Ex. 23: 2,3 and 6-8. Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to turn aside after a multitude to wrest justice: neither shalt thou favor a poor man in his cause. Thou shalt not wrest the justice due to thy poor in his cause. Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

Deut. 16: 19, 20. Thou shalt not wrest justice: thou shalt not respect persons; neither shalt thou take a bribe; for a bribe doth blind the eyes of the wise, and pervert the words of the righteous. That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which Jehovah thy God giveth thee.

That is a fundamental obligation of every civil government today and is as essential to permanency as ever it was. If it is the foundation of God's government, no human government can stand for long on less.

These general principles are applied to specific courses and classes by way of emphasis.

First, it is applied often to the fatherless and the widow.

Psalm 82: 2-4. How long will ye judge unjustly, and respect the persons of the wicked? Judge the poor and fatherless: Do justice to the afflicted and destitute. Rescue the poor and needy: Deliver them out of the hand of the wicked.

The stranger, the immigrant as we call him, is especially protected from injustice of all kinds.

Lev. 19: 33, 35 and 36. And if a stranger sojourn with thee in your land, ye shall not do him wrong. Ye shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am Jehovah your God, who brought you out of the land of Egypt. Prov. 11:1 A false balance is an abomination to Jehovah; But a just weight is his delight.

Injustice by taking advantage of leases made under necessity is forbidden.

Lev. 25: 13-16. In this year of jubilee ye shall return every man unto his possession. And if thou sell aught unto thy neighbor, or buy of thy neighbor's land, ye shall not wrong one another. According to the number of years after the jubilee, thou shalt buy of thy neighbor, and according unto the number of years of the crops he shall sell unto thee.

Especially is injustice by governmental exactions in the form of levies and taxes forbidden.

Ezekiel 45:9 Thus saith the Lord Jehovah: Let it suffice you, O princes of Israel: remove violence and spoil, and execute justice and righteousness; take away your exactions from my people, saith the Lord Jehovah.

With this ideal before us, it should be the welcome task for each one of us to seek out the paths of social justice. It should be our constant purpose that if we see any class suffering, to search out the cause and remedy it. If we see unrighteous gains in any man's hands, take them from him and make it so expensive for him to take them again that he will prefer the right way of getting gain. If we find government policies working evil to any class as we did in the liquor license system, put on the prohibition. If we find taxes unequal as they are upon farm property today, shift them and fasten them by some device where they belong. If any are passing on the taxes to others, use every effort to nail them where they should be. This is the new justice the present day is demanding. Many who sing the Psalms in worship delight in the use of Ps. 97:1-2 and 8-10.

Jehovah reigneth; let the earth rejoice;
Let the multitude of isles be glad.
Clouds and darkness are round about him:
Righteousness and justice are the foundation of his throne.

Zion heard and was glad,
And the daughters of Judah rejoiced,
Because of thy judgments O Jehovah.
For thou, Jehovah, art most high above all the earth:
Thou art exalted far above all gods.
O ye that love Jehovah, hate evil:
He preserveth the souls of his saints;
He delivereth them out of the hand of the wicked.

To those who sing the hymns of the church, an old favorite is one of Rev. Isaac Watts' written in 1719.

High in the heavens, Eternal God,
Thy goodness in full glory shines;
Thy truth shall break through every cloud
That veils and darkens Thy designs.

For ever firm Thy justice stands,
As mountains their foundations keep;
Wise are the wonders of Thy hands;
Thy judgments are a mighty deep.

PRAYER

O, Thou who dwellest in heaven and makest Thy home in the humble and contrite heart, teach us Thy justice as it is manifest in all Thy ways. May it ever be to us the great encouragement of hope as we look upon the cross. May it be to us as the frowning rampart at the border of our rights. May it be to us the goal of all earthly dealings, especially as we are called to conduct the governments Thou hast ordained. Teach us to hate injustice and to love equity. Above all, may we mingle it with mercy as Thou hast given us the example. We ask this in the name of Him who exemplifies both to us. Amen.

THE STORY

How They Got Joe

On one of the streets which run out to the bluff, overlooking the Monongahela river on the east side of older Pittsburgh, lived a bright young Italian, named Joe Verdi. Joe was the Anglicized part of his name. His young wife Angelina, like himself in the late twenties, was fair to look upon as Joe was attractive among the men of his street. Their home stood midway of the block, the upper end of which was the crown of the hill and the lower end stopped at the sheer precipice which overhangs the railroads and the steel mills on the river level. It was one of a row of brick houses which were joined and consisted of three tiny bedrooms on the second floor, a kitchen, dining room and living room on the first floor and a cellar underneath it all. Two of the rooms were rented to lodgers, which helped to pay the rent. One of these lodgers was an old woman, Nina by name, who was a distant relative of Angelina and who worked in the railroad yards, cleaning the windows, and seats of the passenger cars, as they stood on the siding. The other was a working companion of Joe's in the steel mill, who worked with him on the same rolls. He was familiarly called Tony.

Joe was proud of his establishment. He had come to America fifteen years before with his parents. Angelina was born in this country and laughingly called him a foreigner. They had gone to the public schools together, as well as to the St. Cecelia's school and spoke and read English quite like other Americans, only the inevitable accent and inflection of an Italian home was not entirely trained out of their speech. His work was fairly steady and his pay was good, so with the help of the lodgers and the loving labors and good taste of Angelina, the home was made attractive and had some luxuries.

When Prohibition came, Joe's father had first purchased a considerable stock of wine and afterwards had made it himself. When he was married his father stocked him for a few months. He was not a heavy drinker, but he drank a little every day. When his stock was consumed, he bought some grapes, and made a small hand press from on old copy press he bought at a second hand store. His father taught him how to make wine and he made his own. As wine grew scarce and the quality of the liquor grew worse, Tony and Nina begged him to sell some to them, which he did with no thought of breaking a law, which he supposed was intended for the saloon keeper only.

As time went on, others of his friends who had no home of their own begged him to share his supply with them and being a good-natured man he did and increased his manufacturing accordingly. More and more his

evenings and early mornings were spent in his cellar over his barrels and tubs. The law allowed him, he learned, to make 200 gallons, why measure it? He was not at heart a criminal and Father Bartomelio had been heard to say that the law was wrong and was just a piece of nonsensical puritanism put over by the Protestant fanatics of the Anti-Saloon League, so his conscience was easy.

One day a friend said to him, "Joe, that wine of yours have no kick in it. Good for children; yes. For men; no."

"It has all the life it will make," responded Joe. "These grapes are picked green, they are shipped so far that they are not sweet like those grown in the old country."

"Then why don't you get what these Americans call a still, make white mule and put it in. Then it have kick."

Joe thought it over for some days and he concluded that he could do that if the boys wanted it so. As for himself, he did not. But he saw that he could mix alcohol and water with his wine and make much more of it and charge more for it and make more money. So he bought a still and had it delivered at night and the man who left it said to him, "Say, Guinea, you'd better keep that thing dark. If the government fellows spot it, they will send you up as well as grab it. And don't get it into your head that just keeping it down cellar will do. They snoop into every hole and crack of a house when they raid you. You'll have to hide it so they can't find it."

For days Joe puzzled over this and finally hit on a plan. There were no windows in the back of his cellar. He could build a wall a few feet from the end and make a way through the kitchen pantry, which was just a little closet. So a little at a time, the material was brought in and he built his wall and made the secret entry. So skillfully did he construct this, that though a stranger looked in, he could see nothing in the pantry but the pots and pans hanging from their nails. When Joe wanted to go to his new workshop, he took hold of two of the nails, lifted that side of the pantry an inch and pushed it back on its hinges under the stairway and climbed down a ladder. There he built a complete distilling plant and put up a kind of shelf bed, so that he could nap at night while he was running it. One of the men at the mill told him how by washing the wall repeatedly with dirty, sooty water, he could make it look like an old wall.

He still had two barrels of wine in the cellar. Trade began to grow with the new stuff in demand. He would not let the fellows come to the house to get it, so he impressed old Nina and Tony into service as carriers. Joe's bank account grew. Then he made an opening in the foundation wall and began to put a considerable amount of his savings away in that. After every deposit, he put in new mortar about the brick which closed up the hole and smeared the place with soot to cover it. He bought a car and he and Angelina enjoyed driving it often, and a bottle carrier in the spare tire made it possible to deliver sometimes himself, but never to any person. By

arrangement he would find a box under some front steps, or in a back yard and if the money was there, he left the liquor, if not, no liquor. Nor would he ever give it to old Nina or Tony. A small supply was left on a shelf in the main cellar and the money for it was left when it was taken. It was a sure thing system. The snoops never would get to him, and Angelina knew nothing about it and asked no questions. But—.

Wilbur Johnson was a young inspector on the Federal force and was ambitious to make good. That part of the city where the Verdi's lived was in his particular district. He was not a professional prowler, but he matched his wits against the violators of the Prohibition law. Rumors, as well as arrests for drunkenness had attracted his attention of late to this section of his district. One day he met a friend who was an inspector of sewers, and said, "Henry, lunch with me at the Seventh Ave. will you?"

As they sat at the table he asked, "Henry, have you had any trouble in the ..... street neighborhood recently?"

"Not exactly trouble, but there has been mash coming down that branch and we flushed it two weeks since to avoid trouble, and will probably have to again."

"Just give me a rough pencil sketch of that branch, will you?"

That took but a moment and lunch proceeded pleasantly.

The next day he looked up another acquaintance connected with the gas office and again arranged for a lunch and in the midst of it this dialogue.

"Art, old boy, I am interested in the ..... street neighborhood. toward the edge of the bluff. Have any of your meters taken a jump in the last year in that neighborhood?"

"Not within a year, but about eighteen months ago the one at number 39 did. And the funny thing about it is, that basement seemed to have grown smaller and changed between two of my visits."

That afternoon a room was rented just across the street from No. 39 to a shabbily dressed stranger who had every appearance of being a mill worker down in his luck. For several days, from that room every person who had visited No. 39 was noted and a description pencilled in a note book and a snap shot taken if there was light enough. Old Nina and Tony were among them as well as Joe and Angelina.

A mile away in a part of the city where the Irish had settled, lived one Barney O'Connell, an odd old character who lived on a retiring pension from the railroad. He was on Al Spenser's list of suspects. The thing that attracted Al, was the fact that Barney was frequently laid up with attacks of rheumatism. During such attacks his cronies called on him to cheer him up a bit. But the good cheer evidently passed in the other direction, when judged by the conduct of these same cronies. Comparing notes with Al one morning, Wilbur showed him a snap shot of old Nina and Tony.

"Why that old bird is one of Barney's callers every time he has the 'rheumatiz' as he calls it," said Al.

Both men laughed.

"Who will pull first?" asked Wilbur.

"You had better," he added, "for you have the most goods on them."

So the next day as Barney was still confined to his bed, his quarters were raided just as old Nina had entered. The stuff captured proved to be a thirty per cent wine, evidently stretched with poorly made grain alcohol, water and coloring matter. A slight grilling dragged out of old Nina all she knew and that same afternoon Joe Verdi's home was raided while he was still at work in the steel mill. A hasty search of the basement revealed about two barrels of wine, which was legal, but the basement did not measure the same on the inside as on the outside, so the old hand who was conducting the raid went straight to the kitchen pantry. Striking with a hammer on the sides, he immediately discovered the loosened wall. He first pushed, then pulled to one side or the other, then lifted on the nails and it gave.

As Joe left the mill he was arrested. Angelina was already at headquarters. Their hearing was set for the following day and they were released on bond. When they were arraigned, the trial was short. Joe was fined $1,000 and given nine months in the workhouse. Old Nina was let off with $100. It took the bulk of the bank account which Joe had accumulated to pay the fines and he went to jail, telling the weeping Angelina to come and see him as soon as she could.

The first visiting day she was there and he told her of his hidden funds and how to find them, instructing her to keep the rent paid and use the money to pay her bills until he came home. As soon as she reached the house, she went directly to the secret cellar, when to her dismay she found the loose brick was out and the money gone. Whether one of the raiders had taken it, or whether Tony had somehow learned of it she never knew. Tony had skipped for fear of being dragged into the affair.

There was nothing left for Angelina but to go to work. She found a job in a restaurant and for three months earned enough to pay the rent and keep the home together. Then expectant motherhood compelled her to cease work. Her baby was born in the Allegheny County Hospital. She had to sell the car to pay her doctor and hospital bills and as soon as she was able went back to the restaurant leaving the care of her baby to old Nina.

One day when she came home to nurse her baby during the afternoon she found Joe there. Not much was said. He was not well, that was evident and she was too tired to be very enthusiastic. As they talked over their misfortune and what they could do about it, Joe remarked, "I guess I can get a job in one of the mills tomorrow and I'll get another still and start over again."

At that Angelina flared up. "Yes, and get caught again. When I was in the hospital, the doctor asked me where my husband was, and I told him.

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FROM THE WORKERS

The Convention of The Religious Education Association—An Appraisal

Perhaps it is to the credit of the association to say that it was a medley of voices not all singing the same tune. If all agreed, the association might be dangerous or dead, but it was neither. With a lot of strong men pulling in different directions, progress may be slow or nil, but there is no stagnation. When the program of the recent Chicago convention said "The name of God may not be used" in the public schools, it struck a radically different chord from that sounded when the committee on findings reported "The routine reading of the Bible in schools, while welcomed as an official recognition of religion, has not yet yielded such results as to justify a final evaluation." The finding was a kind of a left handed compliment to religion in public education. It recognized the right of religion in the schools, and that was worth while. A happier word than "routine" could have been found. "Official recognition of religion" seems a bit cold, don't you think? And the suggestion about lack of results appears just a mite presuming for an association that has never studied these results. But the last word about religion in the schools was far wiser than the first, and so we are content.

Who is responsible for the statement on the program that "Religious motivation may not be used; the name of God may not be used" in the public schools. Of course this writer does not know and will not accuse a body for the mistake of one or a committee. But it does appear to him that it should not go unnoticed. The statement was unnecessary, does not express the sentiment of the association and looks as though it was dragged in by the heels to influence the convention. Perhaps it was the patience of well balanced men that only one mentioned or condemned it openly, but in the opinion of this writer, it was a case where patience was scarce a virtue.

The convention was a medley of voices not all on the same key. Rabbis Gamoran and Mann insisted strongly that separation of church and state shuts religion out of public education and even precludes children being excused from school to attend religious instruction elsewhere. They did not try to prove their position; they simply asserted it. Rabbi Gamoran went so far as to hold that "the idea of God" should be kept out of the schools. Edwin L. Shaver held that any use of religion in the schools even for ethical purposes is "illegal" and "is teaching children a religion of deceit and trickery." M. G. Clark said that religious liberty "excludes the teaching of religion from the public schools." And there was more of the same. On the other hand Luther A. Weigle said "Religion, we are told, must be kept out of the public schools. I do not believe that to be so. Sectarianism must be kept out of the schools. We must not surrender the schools to

the sectarianism of atheism". Also he said that by keeping religion out of the schools "we are betraying the schools into the hands of a small group of pagans and atheists". Hugh S. Magill said "Religion is a vital experience of life, and because of this fact, it is an essential element of education". Henry Noble Sherwood said that God is recognized in our national life, in historical documents, on coins, in legislative bodies and should also be recognized as "a moral force that should not be ignored in any phase of character education in school or elsewhere".

I was impressed by the small knowledge as to what is actually being done by way of religion in public education. Not a speaker seemed to know anything about it except one or two and what they knew was wrong. One speaker said "A few states require reading of the Bible in the public schools. There has been no inclination in recent years to increase this". Apparently he did not know that ten states had adopted such laws within 14 years and that the Bible is now read every morning in all the schools of 36 million Americans. Several men talked glibly about separation of church and state, but by their application showed complete ignorance of what it means in American law or custom. I was impressed also with the apparent lack of desire to find the facts on these matters. William C. Bower wrote five signed articles for the June "Religious Education" summarizing the convention, and in three or them he considered at length the discussion about the Bible in the schools. He was none too complimentary to us who kept the subject before the body. He thought us insistent and vehement. He said the convention settled down to a "negative attitude toward the proposal". He showed his unwillingness to let the world know what we said for he did not quote us, but did quote quite freely the ideas of those who opposed us and I fear somewhat from his own imagination of what they might have said. He asserted that "the small minority was failing to carry conviction with the convention". He may have been right, but the findings committee expressly welcomed "the routine reading of the Bible in the schools," the first time I think that they have ever done that, and they said other good things. Perhaps they would have done so if the minority had been absent, but we were afraid to trust them. Now we are content, and report progress.

I wondered just a bit about the building of the program. The printed program included just about everything except a discussion of the possible right and present progress of religion in public education. There were several places where such a subject would have fitted in splendidly. When discussing religion in the public schools of Canada, what more natural than to discuss also religion in the public schools of this country? A twenty minute address by some one who knew would have been like letting the sunlight into a dark corner. What more natural or expected than such an address on a program stressing the educational function of the state and the educational function of the church, especially the moral values of each?

Particularly in an association whose very first aim is "To inspire the educational forces of our country with the religious ideal". The absence of such discussion from the program might even raise the question whether the association has not gone off on a tangent.

While the convention was short on religion in public education, it was long on week day religious education, children being excused from school for that purpose. The prevailing idea of the convention just now seems to be that the only religious function of the public school is to stand meekly by and let the churches do it. Some school men wanted to know why the churches want release time before they use the time now at their disposal. Finances trouble, there are text book difficulties, progress is less rapid than formerly, the schools are becoming more independent of public school control and competent teachers are hard to get. I heard no discussion of fundamental difficulties and limitations though there are plenty of them. The average friend of week day religious education fears that religion in public schools will interfere with his plan, and so opposes religion in public schools. It is my guess that this is at bottom the reason for the opposition to religion in public education that appears so strongly in the association, though of course they do not say so except when in private they are pressed for a reason.

To me the outstanding fact of the convention was the hopelessness of agreement among these leaders of the churches on any program of religious education. They could agree only to disagree. One man said the convention revealed a "consecration of confusion". They discussed "What is religion?" "What is God?" etc. almost ad infinitum. They were quite lost in the mazes of hairsplitting, talkfesting, no stagnation, but no progress. It has always been so. It will be so for ages. If the state waits for the churches to find a plan of religious education that all can agree upon, she will wait forever. And while the church men talk, the devil destroys America.

Why should the state wait for others to agree? Is this nation a parasite that must depend upon others for the food to save her life? Religion and the Bible belong to this nation as much as to the churches. The public schools belong to the nation, and she has perfect right to put into them such teaching as she thinks important to her national welfare regardless of what the churches say. That is not denying but maintaining separation of church and state. It is not denying religious freedom, for the state says to every citizen, "If you don't like the religious teaching I put into the public schools, you are at perfect liberty to put your children into your own church school". There is no law of God or man that forbids the state to put into her schools those principles of religion that are necessary for public wellbeing. A nation that has prayers every morning in her legislative halls, that closes the oath in all her courts with a prayer, that recognizes dependence upon God in all her great documents, that gives to all her convicts in all her prisons moral and religious instruction using the Bible therefor,—is it not foolish to think that

such a nation may not put religion into her schools for the purpose of training her citizens in the things that make for good citizenship? While the church men fuss, the nation must get busy or go to ruin.

W. S. Fleming.

Winona Lake Resolutions

WE, The hundreds of people who listened so enthusiastically to the able addresses of Dr. William Parsons, Editor of "The Christian Statesman", on the general subject of Family Life in America broke out into effective holy boldness on July 16th, after the last day's lecture by Dr. R. H. Martin, who followed with six powerful sermons (one each day at 10:30) on the observance of the Christian Sabbath in America, at which time these resolutions were passed:

WE HEREBY AGREE to urge the various representatives of our districts who represent us in Washington, D.C., to do all in their power to see to it that the District of Columbia, which is our nation's capital, has enacted and enforced such Sabbath observance laws as shall be a credit to these United States of America, and that such Sabbath observance laws for the District of Columbia may be looked upon not only as model Sabbath observance laws for America, but as model Sabbath observance laws for the rest of the world;

That all thoughtful Americans realize that today commercialized amusement and sport interests are the most outstanding and dangerous foes of the American Sabbath observance;

That the observance of the Sabbath be regarded by law in the District of Columbia as essential to the proper upbuilding of the mental and physical, as well as the moral, life of the citizens of these United States of America;

That we believe, and the preponderance of judicial decree bear us out, that both Christian Sabbath laws and their enforcement are the very charter of liberty of the common people of America.

Motion made by a Mrs. Henley, 165 Oak Park Ave., Chicago, Ill., at close of fifth week's addresses on Public Education, Winona Lake, Ind., under the auspices of the National Reform Association, and unanimously adopted by the large audience present.

HAVING listened with great interest and pleasure to the series of addresses on the importance of Christian Education in our Public Schools, given at the Winona Lake Assembly by Rev. W. S. Fleming, D.D., we desire to express our thanks to him for the clear, forceful, convincing arguments he has given us, and to commend the National Reform Association for keeping him before our American public in advocacy of this tremendous need.

WE would further indicate our conviction that a return to the plan of Education adopted and used by our forefathers, in which the Bible had an essential part, is necessary to creating the citizenship our nation must

have if it shall continue to maintain its ideals and institutions, and we pledge our support to the necessary steps to accomplish this.

At this closing session of the Christian Citizenship Conference at Winona Lake, Indiana, August 1-4, 1927, held under the auspices of the National Reform Association, we who have had the privilege of attending all or part of its sessions wish to record our high appreciation, in the following resolutions:—

1. That we express to the speakers of the Conference, Judge Day, Drs. Coleman and Wylie, Mrs. Lulu Loveland Shepard and Congressman Moore, our sincere thanks for their able and intensely practical discussion of the subjects on the program of the Conferenc.

2. That we express to the Winona Management and the National Reform Association our thanks for making it possible for us to enjoy the privileges of this conference.

3. That we commend and recommend the National Reform Association for this great program on behalf of Christian Citizenship it is carrying on throughout the United States of America in combating the evils of Mormonism, on behalf of the Bible in our public schools, for the reformation of our marriage and divorce laws and the conservation of our family life, in defense of the Christian Sabbath, and for the establishment and maintenance of Christian government throughout the entire realm of our nation's life, and pledge to the Association our cooperation and support in carrying forward this program.

Mr. Frank R. Messersmith, of Warsaw, Ind., in writing Dr. J. C. Breckenridge of the Winona Assembly, under date of July 15, thanking him for "Service Tickets" he had sent the writer, has, among other things commendatory of the general Winona program, the following to say of the work of the National Reform Association:

"It has been possible for me to attend several of the daily 10:30 A.M. worship programs, and they are proving very beneficial to me. Dr. Wylie, Dr. Parsons and Dr. Martin have all been bringing to us some very interesting and valuable information".

Under date of July 18, Dr. J. C. Breckenridge, General Secretary of Winona Lake Assembly, wrote the president of the National Reform Association as follows:

"I want to tell you that the work we planned a year ago last Spring is bearing rich fruitage. Not in 25 years have I observed greater interest in the great cause you represent than this summer. Your brother last week, as well as those who spoke former weeks have, as we say, struck twelve, and the folks have sat up and listened. We are having a fine season." The above, of course, was written with reference to the five week's educational

program conducted this summer, as a part of the Winona Lake Chautauqua program, by representatives of the National Reform Association.

Writing the president of the National Reform Association at the close of the fourth week's daily addresses of the speakers for the Association, the General Secretary of the Winona Assembly says:

"I left my office for ten minutes this morning to listen in on Dr. Swift's splendid address. Every day sees increasing attendance and certainly increasing interest in this summer's activities of the National Reform Association. Dr. Swift is certainly making good, as well as the other speakers of your organization. We will have a good attendance at the Park by the closing week of your work—the sixth week—and will do all we can to have the people take advantage of the splendid things to be given by your capable instructors during that week. The program for the week is certainly rich and will bear fruit for the kingdom."

Mrs. Shepard's Letter

Some time ago a young Mormon missionary approached me after an address and was somewhat insolent as he denied statements about the beliefs of the church of Jesus Christ of Latter Day Saints, which I had used in summing up the dangerous doctrines advanced by the Mormons. I invited him to my hotel for a conference, where I could quote from some of the Mormon books which I did not have with me that night.

After we had conversed for some time on Mormon teachings, I was convinced that **that young man** had gone into the mission field, wholly ignorant of some of their most subtle teachings and I think I have found the answer to his lack of knowledge and it is this. By sending a missionary into the field unconscious of these teachings, he is able to say and say **sincerely**, "I have never heard of the things Mrs. Shephard expounds in her addresses." The chief thing that he denied that they teach, is the belief in the "Adam-God." Every Christian should know about this teaching, in order that he may be able to meet the Mormon intelligently, so in this letter, I am submitting this doctrine as advocated by one of their leading theologians. The reader must remember that the Mormons teach that the Garden of Eden was in Jackson County, Missouri. It was here that Adam and Eve had their first home and here the New Jerusalem will arise and Adam—"the Ancient of Days"—will again set up his kingdom and will counsel his children and prepare them for the coming of the Son of God.

Joseph Smith—the founder of Mormonism says: "I saw Adam in the valley of Adam-ondi-Ahman. He called together his children and blessed them with a patriarchal blessing."

Because of this vision of Joseph, it is claimed that Adam's mighty blessing in connection with his **prospective return** into the midst of his righteous Mormon descendants will be upon **"the precise spot"** (Jackson County, Missouri), where he bestowed his **farewell benediction.** This shows a very

close relationship between the **first** and the **final** Mormon dispensations of the gospel.

The Mormons claim that Adam (God) exalted by his glorious intelligence, is moving on into new fields of power, at a rapidity which we cannot conceive, but that man in a lower stage of development is moving at a snail like, though increasing pace. Man is nevertheless, moving on in eternal progression. "As man is, God once was; as God is, man may become." In short, man is a **God** in **embryo.** Joseph Smith declared that Adam presides over all the gospel dispensations, including the present, which is called by Mormons, "the dispensation of the fullness of times." Each dispensation has its own immediate presiding authority, but the great head of the human family, the prince and patriarch of our race, presides over them all. Father Adam is "that one," who presides over all the gospel dispensations. Joseph Smith, according to Mormon belief, was truly God's prophet and he stands at the head of this **last** and the **greatest** of all **gospel dispensations.** Some people claim that Joseph Smith stands next to Jesus Christ—but the Mormon teaching is that **Adam** stands next to **Christ** and then Joseph Smith has the next place.

The greatest testimony that the good Mormon can give is to say: "I know that God lives and Joseph Smith was his prophet and that the power of his priesthood and his prophetic appointment was delivered to Brigham Young who followed him, and that it is here in the earth today with President Heber Grant our own prophet; and further there is **no other organization** under the shining sun which holds the **priesthood** and the **power** of **God** to **administer** in the ordinances of the gospel on this earth."

The Mormon giving such a testimony wipes out in one sweeping sentence, every other church's right for existence. Forty-three hundred Mormon missionaries are at this very time proclaiming this from door to door throughout Christian America.

We have just completed our splendid Christian conference at Winona Lake, Indiana, where there was most intense interest in the great program of the National Reform Association. Am now in New York City and our fall work will be conducted in the eastern states.

TWENTY-TWO hundred Russians, remnants of General Wrangel's force were expelled from Constantinople August 1st upon two days notice. Evidently, the claims of humanity do not weigh much more with the Turk, than under the older régime. These Russians may not be desirable citizens to the Turks, but it would be death for them to return to Russia and this expulsion is tantamount to denying them an asylum. Probably they can find it among the Balkan States, or in England or France, but such a sudden movement not only means great financial losses, but personal suffering as well.

I can see no sense in the little trick of applauding any emphasis on common vices because they are common, and decrying any emphasis on common virtues equally because they are common.—**Katherine Gerould.**

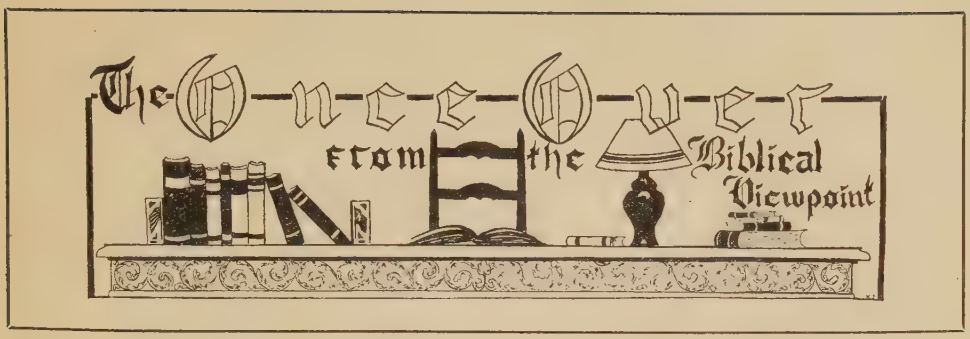
ONE could wish that more of "the public," which considers itself so aggrieved by labor controversies, might see some of these pictures which lie behind production. As we toss into our scrap baskets the paper boxes which come to us from the stores, how little thought do we give to the human stories involved in the manufacture of these boxes which are supplied to us at so small cost—and at so great cost to unknown human beings whom we never see.

—*Christian Century.*

THE *Times* has had much to say about "Protestant bigotry" in the stout opposition of Protestants against the presidential aspirations of Al Smith, but in the light of the event upon which it comments perhaps the management of the *Times* may be able to see why all citizens of the Protestant communion fear to ever see in that tremendously influential place, the presidential chair, a man who would be a pliant tool in the hands of a ruthless, intolerant ecclesiasticism. For a long time the Protestant Church has done nothing but to grin amiably and foolishly in the face of the presumptuous claims and aggressive advances of the most bigoted institution known to history, the Roman Catholic Church. It is high time for the Protestant Church to change its spirit of indifference to Roman Catholic pretension and aggression, and to regain some of the spirit and the militancy of Cromwell's day. The Protestant Church needs less putty in its system and more blood and iorn.—*United Presbyterian.*

WHY do wets stake everything upon the President? The President appoints the members of the United States Supreme Court. Our last President appointed a majority of the present court. *The President might by appointment change the Supreme Court, which has been the foundation rock of prohibition.* He appoints the Circuit and District Judges throughout the United States, and, if a local court acquits a prisoner, law enforcement has no appeal. He appoints the Attorney General and all District Attorneys who prosecute, and the marshals who arrest. The secret service men who detect are under his control through the Attorney General. He names the Secretary of the Treasury, the Prohibition Director, the heads of the Prohibition Department, the Customs and the Coast Guard who detect and raid and seize and interfere to prevent violations of the law, and grant or refuse permits to handle alcohol. He appoints the Secretary of State, our envoys, ministers and consuls to other countries who negotiate or fail to negotiate agreements for the prevention of liquor smuggling. *Because a wet in the White House, single-handed, could by his appointments utterly nullify the constitutional expression of the collective will of the entire nation.*

—*Methodist Clip Sheet.*



Does Prohibition Work? By Martha Bensley Bruere. Harper & Brothers, New York. 329 pages. Price $1.50.

One of the most confusing experiences of life is sitting in a court room through a long hard-fought case, where many witnesses are examined. They are often so irrelevant, inane and contradictory, that the mind asks hopelessly, "Under which shell is the pea"?

This book is not argument, but testimony. For years many supporters of the Eighteenth Amendment have believed that if the Settlement Workers of America would speak out they could furnish a valuable contribution to this great social reform. In this book they have given their testimony, some of it inane, some irrelevant, some of it hearsay, much of it contradictory, but when sifted and valued it will be found to furnish part at least of the hoped for help.

We have no fault to find with the work of the author which has followed the method of the Johnson report of last year, and it will probably receive both the praise and the censure that buried that effort. As to the witnesses whose testimony is here recorded, a few observations are necessary.

First of all, they are Social Settlement workers who live in and work among the slums and poorer classes of people, poorer intellectually, socially and economically. When, therefore, they speak of their city, we must not envisage the whole city, but simply those congested districts where the settlement houses are located. Second, these witnesses are human and as the chameleon takes on the color of its environment, long residence among and contact with this strata of society has imparted to them something of the manner and cast of thought characteristic of these people.

The third is that many of them have accepted as true much of the output of the propaganda mills and repeat it as their own experience. They remind one of a certain precocious negro girl who had a remarkable religious experience, with which she entertained visitors from the North. One of the latter expressed her astonishment at such an experience to an older relative of the girl's and received the reply, "Bless you, dat ain't her own, dats her gran'mother's experience". This is so evident to one who has surveyed this whole movement for thirty-five years, that it is amusing.

The author does not vouch for the truth of these statements, but the book

will do harm. Within the next few months we expect to see these statements quoted in the "Fellowship of Freedom" of London as facts this book brings out. Of course it does nothing of the kind. The summary of the evidence is fair if not quite as critical as it should have been.

The book reveals that the greatest obstacle to enforcement is the foreign-bloc politics of our large cities. This has paralyzed all American idealism whether expressed in the Eighteenth Amendment, or any other type of social progress, which has become embedded in law.

Next to that is the Smart-Alec lawlessness of the new rich who glory in the shame of rebellion against law and are able to purchase immunity.

The villanous, traitorous, sycophancy of the big newspapers such as the Chicago Tribune, and the New York World, leave their trail through the minds of this element of the people who really believe they are telling the truth. This promotes rebellion against law. Reading between the lines, one sees another fact staring out from this mass of testimony. The blocs of the people opposed to and violating the law are not the Nordic American stock, but the Italians, Polacs, Austrians, Slovenes, Irish, Portuguese and Mexicans, who have established cities within the cities of our country. The Jews and the Negroes are brought out in better light than they have heretofore been pictured. But every one of the worst offending groups are Roman Catholics if they are anything. A thinking mind cannot help putting these facts alongside the recent utterances of Cardinal O'Connell and other leaders of that church and seeing where the encouragement for this "Whiskey Rebellion" comes from. We have always recognized that Prohibition is a Protestant reform. It is a logical application of Calvinism to the social order. Had the Protestant churches ever faltered it would have failed. If they falter now it will fail.

There are distinct notes of encouragement in this testimony. The picture on the cover suggests that liquor is out of reach of many and harder to get than in the old saloon days. The testimony is more nearly unanimous on the point that economic conditions have vastly improved under its operation, though other contributory causes are mentioned with prohibition. The Americans and Americanized foreigners are losing interest in the game of bucking Uncle Sam and are "going along" in their habits. even though they may think and talk against prohibition. Everything expected of prohibition is realized in some sections of the country and something that was expected is realized in all parts. In the main, conditions are slowly improving.

We believe the book will prove to be like the Bible in one respect, "A savor of life unto life and death unto death." From personal knowledge in at least eight cities and six states we checked up this testimony and most of what is positive and favorable is accurate and a considerable part of that which is adverse is true within the limitations of the social environment of the witnesses. But we are equally sure that the Kingsley Association does not represent Shadyside, or Bellevue, or South Hills in Pittsburgh, nor

does Hull House represent all of Chicago. It will be a wholesome experience for every one interested in perfecting Prohibition to read this book.

Harmony Between Labor And Capital. By Oscar Newfang. Published by G. P. Putman's Sons, New York. Cloth, 237 pages.

One lays down this book with the feeling that the industrial problem of America and the world is better understood than when it was taken up. The partial and fallacious character of many of the curative devices of both capital and labor, are better discerned and the fateful consequences of industrial war better comprehended. The purpose of the book is to advocate a new application of the partnership principle, which he calls the "drawing-account wage" to the problem of the equitable distribution of the profits of industry. We think he makes his case. His fundamental principle is that as labor is not a commodity and capital is, they should be treated as what they are. Capital should be allowed a fair return for its use and all of the remaining produce should go to labor and management. This is a reversal of the present fallacy that guides too much of the industry, which treats labor as a commodity entitled to the lowest wage for which it will work, while all the rest of the produce goes to capital and management.

The author's style is clear and sententious. The book is full of such statements as "The issue is between the wealth of nations and the welfare of nations". "The general strike must follow the ever widening organization of labor and capital as surely as the world war followed the ever-widening alliances in the two camps of the powers". It is a book worth buying and reading more than once.

Christian Civil Government in America. By David McAllister, revised by T. H. Acheson and Wm. Parsons. The National Reform Association, 209 Ninth Street, Pittsburgh, Pa. 348 pages. Paper, 50c.; Cloth, $1 00.

During the stress of the Civil War the National Reform Association was organized, having for its object the preservation of the Christian institutions of this country. For this reason it labors for laws requiring observance of the Lord's Day, the use of the Bible in the public schools, retention of the oath in our courts and chaplains in the army and navy. It likewise seeks a uniform marriage and divorce law based on Christian principles, and other legislation of similar character. The present volume opens with a brief history of the movement after which it launches into an excellent proof from documentary sources that America was founded as a Christian nation and the acts of legislatures and courts from the founding of the earliest colonies down to the present day recognize Christianity as a part of the common law of the land.

The charters of the original thirteen colonies not only recognize Christianity as the existing religion of the colonists but also anticipate its propagation among the Indian tribes. Thus the charter of Maryland, granted by a Protestant king to a Roman Catholic baron, states that Lord Balti-

more was "animated with a laudable and pious zeal for extending the Christian religion." With the exception of Virginia, the thirteen original State constitutions all contained full and explicit acknowledgments of God and Christianity. Numerous decisions of the United States Supreme Court and Supreme Courts of the several States are quoted in which it is uniformly stated that "Christianity is a part of the common law".

The authors also show that it is a mistake to suppose that the guarantees of religious liberty and the divorce of Church and State contained in the Constitution imply that the government can in no way recognize religion. For example, the Supreme Court of Delaware has held that he who reviles, subverts or ridicules Christianity strikes at the foundations of civil society and disturbs the peace of the land. The question is also considered from the standpoint of political science and it is shown that Christian people in a Christian country are guaranteed a Christian civilization by the "unwritten or vital constitution" of the people as a state or sovereign community, which existed before the written Constitution of the government was agreed upon. It is shown both philosophically and scripturally that it is the duty of every Christian to insist upon the enforcement of such laws as shall preserve the Christian character of this country and its institutions.

Part II contains some twenty-four historical documents of great interest which are well worth reading, many of which are inaccessible to the ordinary reader.

The book is remarkably well-written and is unusually free from the bias which marks so many books of this class. A great wealth of material drawn from charters, compacts, constitutions, utterances of statesmen, political scientists and jurists, supreme court decisions and acts of Congress, has been woven into a compact whole in defense of the thesis that this is a Christian country and that all our civil institutions should be designed to preserve its Christian character. Every thoughtful Christian would do well to read this little volume. A. E. Caswell, *University of Oregon.*

The Story—*Continued from page* 32

Then he muttered to himself, "The way of the transgressor is hard on his family."

"What do you mean by transgressor, I asked him," and he said, "In this case I mean the man who tries to beat Uncle Sam."

"No, Joe, you go to the mill and tell them that there is no more booze making, only just a little wine as the law allows and get your old job if you can. I stay at the restaurant until you get your first pay. Then I quit, and take care of little Joe. When he gets bigger I won't have the children point to him and say that his father is a jail bird. How much better off now are we because you tried to make white mule?"

So Joe went to work next morning. Now he "goes along" with Uncle Sam, whatever he or Father Bartolemio think of Prohibition.

Correspondence School

We welcome letters expressing sincere convictions. Limit them to three hundred words.

Editor, Christian Statesman.
Dear Sir:

I have been an interested reader of your magazine, The Christian Statesman for some time and have heard some of your speakers discuss different subjects from the platform. I am in sympathy with all these reforms, but are they not already being presented from the pulpits and various organizations, so that the National Reform Association is in reality duplicating work that is already being done?

Dear Friend: It is not at all surprising that one who has recently come into contact with the work of the National Reform Association should be found asking the question, "What is the distinct aim of the Association?" There are many other organizations doing extra-church Christian work. Quite a number of them are built about a single piece of Christian reform work, like the Anti-Saloon League or the Lord's Day Alliance. We recognize as you do that every such organization should have a worthwhile, distinctive objective in order to justify its existence. Such objectives the National Reform Association has.

The fullest answer we could make is that you secure a copy of our new book, "Christian Civil Government".

First of all then this organization was formed just after the Civil War to secure an amendment to the Federal constitution that would follow the example of the states in acknowledging a superior spiritual authority over the Federal Government. This was done by the Declaration of Independence, the Articles of Confederation and as we have seen by most of the state constitutions, but was neglected by the convention of 1787.

This neglect has proven a defect through which the secularism of the French Revolution, and many other non-Christian ideals have seeped into our civil life, much to our detriment as a nation. The form that this amendment shall take of course cannot be determined until Congress shapes it. The simplest form suggested is that Congress should follow the example of the states and propose to the states an amendment, placing in the Preamble an acknowledgment of the authority of God. Our plea is, that as the states have done this, each for its own government, they ought to do it for that larger government which they have erected over themselves, the Federal government. We believe this to be wise, necessary and consistent for a Christian nation, and that the states would do it if given the opportunity.

Second we are working for the application of the teachings of Christ and the Bible to all civil laws. For 65 years the atheists have been organized to enforce the "Nine Demands of Liberalism". These seek to remove every trace of Christianity whether religious or ethical from our civil life.

We have met these forces with a positive, constructive program of legislation that has five distinct objectives.

1 To have the Bible read in every tax-supported school in America, accompanied with such religious instruction as the state deems necessary to keep intact the foundations of a democracy.

2 To work for the preservation and perfection of laws against criminal obscenity in literature, pictures and theatrical presentations of life.

3 To keep and secure proper Sabbath rest-day laws in all the states.

4 To secure the Christian standard in all marriage and divorce laws, as well as national uniformity in these. Uniformity we believe can only be secured through national legislation. The states have not yet given that power to Congress. An amendment is necessary to the constitution granting it.

5 We are seeking enforcement of all laws in a Christian spirit of protection to society, especially the Eighteenth Amendment.

This program we believe commends itself to every one who has given thought to the question, "How is the Kingdom of Christ to be set up on the earth?" Hoping that this will answer your question as to the distinctive objectives of the N.R.A. I am,

Sincerely yours,

The Editor.

Uncle Bertram's Garden Sass

Toadstools and mushrooms get mixed in a fools basket, and every man is said to be a fool where he has not thought.

A farmer who is afraid to eat his own boiled eggs is like a communist who prefers to live somewhere else than Russia.

Any month is the month of roses. It depends upon latitude and altitude. Any time is the time of heroic service to one's country. It depends upon political needs and the presence of vital Christian convictions.

Our preacher is always talking about this being a Christian country but he stoutly contends that it is useless for us to say so in its constitution, but as stoutly contends that a man's religion isn't worth much if he won't join the church.

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Pittsburgh Gazette Times broadcasting editorially.

"Religion is the power by which a man retains the mastery of his own soul."

And he might have added, by which nations retain their character and liberties.

Out of The Pepper Box of the Pittsburgh Times.

"Inalienable rights are fine to talk about, but mighty hard to maintain."

When people begin to talk that way the usurpers and the exploiters prick up their ears and get busy.

Doctor Richard Burton, of the Pulitzer Prize jury speaking.

"In spite of Sinclair Lewis' widely heralded rejection of the proffered $1,000, I am informed that he kept the check."

Advanced - American - Atheistic - Advertising. What else could you expect of an Atheist, it is perfectly consistent with his principles.

Oscar Newfang writing in Harmony Between Capital and Labor.

"The issue today is between the wealth of nations and the welfare of nations."

Not quite so we should say, for our own nation is an illustration that as the welfare of the nation increases the wealth of the nation increases faster. The real issue is between a small wealthy class and the welfare of the nation. We are for the public welfare every time and all of the time.

Gordon H. Ward, broadcasting in the "World Tomorrow."

"Will these farmers' unions learn to co-operate with the city labor unions for continuous progress?"

It strikes me that the way to put that question just now is,—"Will the city labor unions have the wisdom to co-operate with the farmer's unions in their struggle to catch up economically?"

Fannie Hurst, writing in the New York Evening World.

"I do not blame the law for the chaos society has fallen into. I blame the human beings whose guzzling instinct causes them to flout the law."

Plainly, if democracy cannot carry out the will of the majority because of the vices of the minority, the man on horseback is just around the corner.

The Pacific Christian Advocate broadcasting editorially.

"If you want to be happy, don't read many modern novels. They have the most gloomy stuff ever turned out."

Whenever an age or a class loses faith in Jesus Christ, it soon becomes smeared over with pessimism. Our sociological writers have turned their faces from the "Sun of Righteousness" and of course everything looks gloomy.

Out of The Pepper Box of the Pittsburgh Gazette Times.

"If bootlegging is immoral, prohibition

must take the blame for corrupting a very large part of our population."

It would pay this would-be paragrapher to read his Bible. As he said in the same column, "What you don't know, don't hurt you unless you begin to talk about it."

George Matthew Adams, quoting Voltaire.

"My trade is to say what I think."

As a trade, it is worth just as much as the thoughts. Where they are lawless they are worthless. Where they are true and real they are valuable. The man who just says what he thinks may be a mean parasite, or he may be a valuable contributor to a people's life.

Lucian Johnson, in the "Truth," a Roman Catholic paper, commenting on an action of the Methodist Protestant Church.

"It is obviously difficult for preachers to preach 'old fashioned preaching' and at the same time lobby for laws."

Not a bit of it. No more difficult than for any other protestant Christian to personally be a believer in the Lord Jesus Christ and a Christian family man, churchman and American citizen. It only seems difficult to a Romanist.

THE people defeated prohibition because they wanted liquors and could not get them as they wanted them. This is the truth, doubtless. The same reasons are at the basis of the opposition to prohibition in this country. Anything else assigned is camouflage. Why there should be evasion of the actual reasons is inexplicable unless the advocates of the open sale of liquors fear the effect of being too frank.—*Pittsburgh Gazette Times.—Concerning Toronto.*

Missionaries and Political Radicals—*Continued from page* 26

This of course drives us back to the right of any person to enter any nation but his own. We must acknowledge that this is a privilege and not a right and must be enjoyed as such, subject to the conditions imposed by the host.

But once admitted natural rights should be respected by the national host. If missionaries enter contrary to law, they must do so at their own risk and depend upon their host to tolerate them. That is why treaties protect missionaries and travelers. They are simply mutual agreements as to the rights of citizens who choose to reside in a foreign country. These principles may not give all that enthusiastic Christians might desire, but they guarantee all that is necessary to do the work of Christ. Thibet is an instance, where for years missionary work was carried on from across the border by Thibetans themselves. As to the wisdom of excluding missionaries that is a matter of view point which must be settled by each government on the basis of its treaties and its own judgment as what are its best interests. As large a freedom as possible with due safety to the state is the policy toward which modern civilized nations are gravitating. This we believe to be the wisest for world progress.

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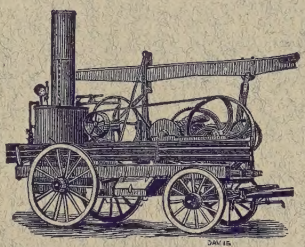

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This is the sixth edition of this book. In addition to the original body of the book there has been added a history of the National Reform Association and its work as well as a considerable collection of public documents that furnish the foundation in history of the fact that this is a Christian Nation.

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